MENTAL FURNITURE

T. HUGHES

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MENTAL FURNITURE:

OR,

THE ADAPTATION OF KNOWLEDGE FOR MAN.

BY

THOMAS HUGHES.

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PREFACE.

The following pages have been written with a desire to assist in the culture of the human mind; add a small fraction to the treasures of knowledge; strengthen the outposts of truth, virtue, and religion; assist in the elevation and happiness of man; and make a small compensation for my own conscious deficiency in true knowledge. If such objects will be promoted in any degree by this feeble effort, I shall be greatly satisfied, and abundantly recompensed. As the natural light is made up of small rays emanating from one focus, so man is elevated and advanced by the light of feeble candles, and innumerable and constant scintillations from the hammer and anvil of human thought and effort. A moderate result will satisfy expectations not sanguine, and efforts not highly estimated.

Some will think that the theory of knowledge should have been treated more comprehensively and philosophically. This is perfectly true, so far as this work goes. First. There is no aim and pretension in this small volume to comprehend

the abstruse and broad theory of knowledge; nor to treat it strictly according to the formula of logical conventionalism, or philosophical arrangement and classification. Secondly. To have treated the subject thus would have required a much larger and profounder work; and would also be incompatible with the chief end of this volume. It may serve as a kind of introduction to a larger and profounder work. One of its chief ends is, to produce in the minds of those who will read it a conviction and desire after mental culture and knowledge.

Others may think that I have exalted knowledge too high. It must be remembered that the object-matter of the book is knowledge; this being the case, to be consistent, it must treat upon knowledge. Knowledge, in the present volume, is never extolled at the expense of other things, or as the only thing worthy. There is no more claimed than a proper place and right appreciation. Other things may be estimated too low; but true knowledge can be hardly estimated too high. I view knowledge as essential to the life and extension of truth, virtue, and religion. Religion is based upon the highest form of knowledge. It is an essential condition to the universal interest of man.

I have no theory to propound, nor conventional

views to support. I claim no originality; yet I am not conscious of copying my thoughts and views from others. What I have written has been the free utterance of my thoughts and consciousness. What is wrong in view, imperfect in theory, and unartistic in style, is attributable alone to the writer.

From a desire to benefit my fellows, and an intuitive wish in my nature that my efforts may not be entirely in vain, I hope that this small volume will in some degree contribute to the advancement of truth, knowledge, and religion. Especially I wish it may benefit the young.

Conscious of many faults and great imperfection, arising from my own imperfection in knowledge, and the unfavourable circumstances to literary pursuit and finished style under which it has been written. Having boundless confidence in truth and knowledge, I commit the work to the candour of the critic, and the kindness and judgment of the reader.

November 6th, 1857.

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CHAPTER I.

IGNORANCE AN EVIL.

Ignorance is either necessary or voluntary. Finite beings must always be ignorant of some things. To know all, is the prerogative of God alone. This form of ignorance cannot be viewed as an evil. It is a necessary correlation of finite existence. It is suitable to, and answers the end of, the powers and existence of man. If this were an evil, it would follow that it is an evil, that man is finite in his person and powers, and not infinite; which would be both unreasonable and impossible. To know all, is both unsuitable and impossible for man. Impossible, because he is finite; unsuitable, because his nature and powers are limited in their capacity and number. But the voluntary form of ignorance is an evil to be deprecated. It is a wilful neglect; it is the burying of the Lord's money in the earth. It cannot be an evil that man does not know above his capacity, condition, and end of his existence; but it must be a great

evil, if man sinks below his capacity, condition, and the end of his existence.

Every evil, as to its influence upon man, must be either physical, moral, or mental. In extension,—1. As to number, it must be either individual or universal. 2. As to duration, either temporal or eternal. In nature, viewed by the pure eye of law, it must involve guilt, or it must be an innocent thing. Ignorance is an evil in the widest and most affirmative sense. It affirms wrong, it negatives truth and right. Where it sways, physical and civilized comforts are not enjoyed; the mental powers of its subjects are dark and enfolded, like a house which is never cleaned, or a field capable of bearing good fruit, but never cultivated and weeded. The moral affections of man are corrupted and misguided; like an innocent and willing child, led by an ignorant teacher to all artificial, foolish, and superstitious amusements. It is an universal evil in all ways and relations. It is an evil thing. It is incapable of doing any good. It cannot give light,—it is darkness; it cannot lead the blind,—it is itself blindness; it cannot lead to honour,—all are ashamed of it, and disown its possession; it cannot lead to success,—it is itself a blunder; it cannot comfort,—it has no resources, it is a negation.

It is an evil involving guilt. Every willing evil always involves guilt, either direct or indirect. It supposes a power to evade; and an opposition or violation of law. Though ignorance always as a voluntary condition supposes guilt, yet that guilt frequently is indirect, and not upon the person himself. When means, powers, or circumstances over which a person has no control are wanted, there can be no direct guilt. A child whose education is neglected is not guilty; a parent who may be in poor circumstances and cannot educate his child, is not guilty; an idiot, who has no powers for knowledge, is not responsible and guilty. The degree of evil, as well as all other things, must be determined by the following conditions: 1. The inherent nature of the thing itself. 2. Its degree as to quantity or power. 3. The character of the being or beings who are the actors or agents. 4. The motive or design of the agents. 5. The character of the law which it transgressed. 6. The nature and extent of consequences which result from it. These postulates are of universal application to all kinds of actions, as well as equitable and unchangeable in nature. They belong to the nature and necessity of things. They are the primordial principles of test. Though man may not always distinctly decipher them, yet he brings all, by an intuitive force, to their test.

Ignorance, though a negation, yet in results is positive to the ignorant himself. Evil injures all, but must ultimately injure the perpetrator of it more than all others. Negation can never produce its counters, but always destroys the claim and power of them. Ignorance can never produce knowledge, but destroys the power and influence of it. It unfits man for it. It leads him in the opposite direction from it. Ignorance denies man his right, dignity, and privilege. It destroys the deep and superior desire of his nature after knowledge; it unfits the powers of his nature to entertain their intended guests, to feed upon right elements, and act their proper part in the work of the universe. It denies man his proper rank in the class of existences; it denies him the highest and richest pleasures his nature is capable of. It incapacitates him to possess and wield the power his superior nature demands; it refuses him the polished transparent beauty his nature is susceptible of. In ignorance, man is like a vessel without helm and pilot; he is like a splendid instrument of music without the power of giving musical charm; or a clock without a regulator, or power to tell the hour of the day. Ignorance beclouds the light, it rusts the pure gold, and reduces the distance between the lofty station of man and that of the beast. It is an heinous evil against man. It

bars his way to all honourable promotion and usefulness; it denies him entrance to the rich Lyceums of the universe; and not seldom it leads to beggary, misery, degradation, and ruin. It is the antipodes of wisdom, honour, and happiness. It dwells with meanness, and is a companion of folly and slothfulness.

Ignorance is scarcely a less evil against the individual subject of it, than against universal society. Man is a part of the whole race. His individual character and conduct have an influence on the whole. It is the duty of man to seek the thing which benefits others as well as himself. But there is always a near connexion between the true interest of the one and that of the many. His relation to the whole gives an importance to the relative feature of his character. But his relative character takes its hue from his real state and condition. So many dark spots would cover and darken the disc of the sun; so many ignorant individuals would make universal society a mass of ignorance. Ignorance is an *incubus* upon the breast of society. Under its power it can never rise and advance. It crushes its energy, blights aspiration, and destroys its resources. Under its influence science would perish; and philosophy, with her ethereal spirit and aspiration, would take its everlasting flight to a nobler race, a warmer

and more enlightened clime, or a Diviner epoch of existence. Like the plants and universal vegetation, which cannot live and flourish without light and warmth, so science and philosophy cannot flourish and exist without knowledge. The breath of ignorance is infectious and poisonous. Under its dark, despotic reign, arts and comforts would be chained in hopeless imprisonment; and society would fall from the ACME of civilization into the ZERO of existence. Ignorance is a sin against one and the whole. Ignorance would leave society without a helm, without a law, and without an end. Society in its moral and superior virtues could not long exist under the heavy weight of profound ignorance.

It is an evil which militates against God and religion. It is a grand mistake in M. Comte to assert that religion is the system of man's infancy. This mistake is at the root of his system; it is one of the cardinal pillars of his system. If religion were the developement of infancy, manhood would scorn it, and leave it in the rear. It could not exist with philosophy and science. It must be evident to M. Comte that it flourishes in the land of philosophy and science, as well as in the heart, head, and life of the philosopher. Rather, it is the first and strongest power in man. It is a power which pervades the whole nature and exist-

ence of the soul of man. It is the first and last. This inclination after religion, in profound midnight ignorance, developes itself in all forms of cruel and low idolatry. Ignorance teaches its votaries to worship they know not how and what. Piety, under the influence of partial light, will end and settle down into a state of morbid superstition. Under the influence of ignorance, the nature of man would grow wild, like the field which is left to its own spontaneous production. Religion has its literature, its paths and ends. These must be known before its blessings can be enjoyed. Ignorance is dull and blind, and cannot teach them.

It may be said, that the feeling chiefly is the empire which religion sways. Feeling, like the fire, requires a superior master, or else it will be unmanageable and destructive. Feeling itself is blind and submissive: it always involves antecedent powers. Feeling is swayed by self-interest, or conviction of right and truth. These resolve themselves into belief; belief cannot be rightly formed without knowledge. On the ground of ignorance, feeling has neither basis, nor boundary, nor motive. Without the light of knowledge, man would wander in the mazes of error without a path, and be reduced to the lowest point the corruption of his nature is capable of. Light with-

out right feeling, leads to dry formality; feeling without light, leads to ridiculous cant and fanaticism. In order, therefore, to advance religion, and unfold all the features of Divine provision, as well as to educate all the powers of man, light and feeling must find an equilibrium. Without knowledge, religion is reduced to ridiculous fanaticism and superstition; and ultimately, after exhausting the feeling, it falls into a condition of total darkness, and abnegation of all right religious views and feelings. Every particle of ignorance, in proportion to its magnitude, darkens the horizon; and so much of the same thing would quench all light, and ultimately would obliterate all religious truth. Every true thing must be loved according to the knowledge which is possessed of it, by every true individual at least: so God and religion must be loved and admired according to the knowledge which is possessed of them.

Ignorance is narrow and contracted in view and feeling. It contracts the sympathies of man within a small compass; it cannot take in the far and the distant; it has no power to rise to the high and lofty; it cannot conceive the wide and expansive; it cannot comprehend and compare all forms of truths and evidences; it is not congenial with its nature to love and commune with the universal; it is not within the range of its

syllabus to love truth in all places, and seek for it in all resources. It is neither capable of sublime conception, nor of appreciating an evidence. It necessarily sympathizes with few things; and anything beyond those is incomprehensible and inadmissible, or admitted without evidence on the ground of total darkness. It is true, that there is frequently much contracted narrowness in the educated and partially knowing. Though light and darkness have no affinity for each other, and so are incapable of complete amalgamation; yet frequently they are united together, both in the physical and moral. There are much weakness and ignorance frequently connected with much knowledge. As things beget their like, so ignorance and partial view will beget bigotry and narrowmindedness.

The ground of ignorance is most insecure. All its possession is uncertain. Changeability and uncertainty are essential to the whole system of ignorance. He who is governed by ignorance has no infallible oracle and safe rule to guide his thought and conduct. He walks always in the midnight hour; he is either guided by the whim and erratic fancy of delusive dreamers, or self-complacent stupidity. He is like a traveller without a knowledge of the road, and that in the darkness of the night is liable to lose the way in

all directions; or a navigator on a strange perilous voyage without needle and compass, or any knowledge of navigation. He believes without evidence, and disbelieves clear evidence; he is changeable where he ought to be firm, and stubborn where he ought to be convinced. Ignorance in its turn makes its votaries childish, stubborn, and superstitious. It conceives no contradiction; it perceives no inconsistency; it is conscious of no danger. It makes its nest by the wave, it builds its house on the sand, it walks with closed eyes, and acts with thoughtless blindness.

Man in ignorance is a creature of accidents. He is moved by every wind, runs after every novelty, or with the stubbornness of a senseless entity cleaves to some old dogmas, however ridiculous to the eye of intelligence. To-day he may embrace a thing, to-morrow he will be against it, and perhaps without seeing much inconsistency. His creed may be one heterogeneous miscellany of inconsistent contradictions. It cannot be otherwise. Ignorance can never be conscious of truth, high motive, and superiority; therefore it never can be firm and confident. The ignorant is not governed by rule, nor convinced by reason; but by whims and starts, with the passionate many. If the ignorant is safe and right, it is by a fortuitous kind accident.

Retrogression is the nature and sure result of ignorance. Intelligent advancement is impossible. It has neither a desire nor power to advance. Such is the strong power of retrogression in all things, that it requires a constant effort to conserve present ground. This is observable throughout nature, both in the physical and moral. The body must be constantly fed, or it will decline; the ground must be constantly manured, or it will be a barren wilderness; the mind and the heart must be perpetually supplied with suitable aliments, or else they will retrograde into a state of feebleness and barrenness. Conservation and advancement have as their condition activity and perseverance; whilst retrogression has as its condition inactive passivity. But ignorance is not only passive as to the powers of the mind, it is positive in its sympathy and effort against the light of knowledge. Ignorance neither has the spirit, knows the way, nor uses the means, of advancement.

The evil of ignorance is seen in various forms, in all places, and under all circumstances. Evil is an essential concomitant of ignorance. There may be evils with knowledge; there cannot but be evils with ignorance;—it is an evil itself. Examine the crimes constantly committed; visit prisons filled with vile perpetrators of wickedness;

and observe the flood of immorality seen everywhere, that you may have some faint conception of the evil of the common thing called "ignorance." It generates misery, it leads to poverty, and frequently results in destruction. In one place the evil is dark Paganism; in another place it is morbid superstition; in the third place it results in obscene crimes. It is incapable of virtue and nobility. It would be a melancholy interesting information to know how many lose their lives every year through pure ignorance, and that of the most simple and essential laws of nature. One of the complaints of God was, that His people were destroyed for want of knowledge. This complaint is still unabrogated. Ignorance is a hydra. The forms of its evil are numerous. The space of its sway is universal man; the duration of its perpetuation is inconceivable. Happy for man, when ignorance with its concomitants will be dethroned; and knowledge, in the hands of virtue, truth, justice, and religion, will reign everywhere!

CHAPTER II.

UNIVERSAL DESIRE AFTER KNOWLEDGE.

There is in man a peculiar desire after knowledge. This is true of all men in every period of life, rank, and condition. To this predicate I know of no exception. It appears in the infant in his simple and indistinct interrogations, and perpetually developes itself to the last hour of his present existence. It is seen in the lowest condition of barbarism, and from that to the highest apex in civilization. This desire no misfortune can discourage, no power annihilate, no station nor condition can smother. So long as the laws of mind and matter remain what they are and have been, and the relation of man to things unimpaired, this desire will exist. It cannot be otherwise, without changing man in the essential principles of his being; and all around him changed in their relation and nature. Time, circumstances, and space have no influence over this. This desire is the same in nature, in all times and places.

This intuitive desire is in beautiful accordance with the character of man's moral constitution,

as well as his relative condition to all around him; also with the great end of his being. It agrees with all the powers of the subjective, and all the laws of the objective. This desire is the child and evidence of mind; and the first qualification to know both mind and matter. A desire to know is compatible with the activity and great capability of the mind; with the law of developement and progress; with the perpetual hopes and aspirations of man; and even with his timidity, doubt, and fear. The wish to know is in perfect harmony with the splendid and vast universe without us. It is made for the service, and happiness, and adornment of man; and man made for the service and honour of his God. Things are to be known, used, and enjoyed. Man is both the student and high priest of the material. This desire after knowledge is as fit and adapted for his nature, condition, and end of his being, as it is distinctive of his rank and superiority. Without it there would be no fitness in man for the end of his being, and to unfold the boundless wisdom of the Most High. Existence would be a burden; duration, a monotony; the works of God would have no attraction, and all would be at a perpetual stand-still.

Though this is a power inherent in the nature of man, yet it is liable to be abused, and yet

capable of being improved. Such is the common condition of all things in this state of opposing forces and change. The misgovernment and abuse of this needful and valuable power were the first transgressions of man, and opened the way to bitter and endless misery. This desire is both governed by the feeling and will. The will and feeling, again, are formed and governed by antecedent powers and influences. These are directed by the judgment or Divine influence, or both. The judgment, again, is informed by the rational or intellectual faculty. In order, therefore, to direct rightly the desire, there are two things requisite: the rectification of the moral sentiment, and the thorough information or education of the rational nature. Desire stimulates in the direction and degree these antecedent powers are instructed and rectified. Desire itself cannot be different to what it is. It may be wrong or right, sluggish or sanguine, mean or noble. It is a stream running from other fountains. It is corrected or debased by the purification or corruption of the mind and heart. This universal desire for knowledge is different in class and character. In the child, it is an *intuitive* principle in his nature; in the enlightened and upright, it is a *rational* and holy desire, under the control of the will; and in the selfish and mean, it is a corrupt

desire governed by low ambition and selfish gratification.

This common desire after knowledge preserves the individual and the collective in a healthy condition. It sighs towards the unknown, the untried, and the unfound. It arises from the conviction that the mind is capable of knowing illimitably, and that the elements of knowledge are boundless. The mind must have some elements to feed upon. It must either walk the same path, and feed perpetually upon the same things; or discover new paths, and feed upon the variegated dainties that lie beyond the common route. This desire preserves the mind in a state of activity and progress. Without it, there would be no mental power; no intellectual enjoyment; no progress and improvement in the individual, nor in society. It is a power that governs all, and finds enough of employment for all. This is the progressive source of arts, science, philosophy, and religion. This desire applies itself for means of amelioration of man's misery, and the advancement of man in all his relations. The desire for knowing keeps man from being weary with the hard tax of knowledge, and will ever make him diligent. It makes knowledge a pleasure, an ambition, and joy. To gratify a desire must be pleasure, ambition, and joy.

Everything appears to excite and welcome this desire. In every step and turn he is met with objects and curiosities that arouse and heighten his attention and inquiry. Space and duration, matter and mind, invite and welcome his inquiry alike. The past and future have their events and mysteries, and both produce a desire to know. What reflective mind has looked upwards upon the starry mirrors of heaven, without a longing desire to know something more about their origin, laws, climes, ends, and inhabitants? Who has looked thoughtfully upon the splendid waves of the sea, without being moved with agonizing desire to know more about them? Who has walked the field covered with variegated flowers, without interrogating himself with questions, numerous and interesting,—which no one nevertheless can answer? Who has thought of the magnificent phænomenon of the universe, with its grandeur and fitness, its laws and complications, without wishing to know more of the infinite First Cause? Who has turned his thought upon himself, the beauty and nicety of his corporeal frame, and the more mysterious, noble, valuable part,—the mind, without being inspired with overwhelming desire to understand more of the subject? The unassuming flower, the quiet rill, the rolling thunder, the flashing lightning,

the gloomy cloud, the infernal raging war, revolutions in nations, the reign of sin and error, the interest of truth, our own future; life, death, heaven, hell, and things innumerable, combine to excite a deep desire to know more about them. Every object is the messenger of the Most High, and invites the attention and reflection of man to analyse and know it. There is an attraction to the curiosities and susceptibilities of man's knowing power on the surface of all; and the deeper the thought goes, and the longer it lingers about any object, the more and stronger the interest created. These attractions and influences from all objects, to the knowing desire of man, are both wise and gracious; for they lead to the knowledge and reverence of God, and the satisfaction and happiness of man.

But the desire of man is not greater than the rich materials and channels of communication. His desire ever aspires, and is never satisfied; but it can never aspire beyond the variety and magnitude of universal existences. He can never, with all his aspiration and diligence, measure the breadth of existence, rise to the ceiling of space, know the length of duration, number all the laws, and analyse all the objects of universal existence. The moment he rises to the top of one elevation, another new horizon opens before him, and thou-

sands of objects, unknown before, present themselves to his wandering mind. Such will be his condition for ever. The lessons will never be fully learnt; the treasures will never be exhausted; the depth never fathomed; the absolute height will never be reached; the Infinite and the Eternal will never be fully known. All things appear as if they were purposed channels, and delighted in the high service of communicating knowledge unto man. Light adapts itself to his organ of vision, and serves to know all the charm of colour, order, form, and magnitude. Sound carries without murmur and expense to his listening ear the melodies and harmonies, the music and songs, of the spheres of the universe. The wind brings with convenience and delight to his olfactory nerve the fragrance of sweet fields and flowers. The elements of material subsistence invite him to taste them with his lips, that they may furnish him with a knowledge of their nature and qualities. Other objects convey with faithfulness to his feeling, as the smooth and rough, the thorny and the silky. He has ten thousand servants in attendance at every turn, in every place; and all of them hold different messages to deliver unto him. They are never inattentive, unwilling, and disobedient, and never unfit to perform all their functions, provided that he is willing, and in a fit

condition to benefit by them. He cannot turn his eye, fix his ear, use his nose, move his hand, nor touch or taste with his tongue or finger any material substance, without being informed of laws and things needful for his existence, and charming in their influence; and all like different pens to write knowledge on his understanding in the hand of a ready writer. Man is made for knowledge, and everything is fitted to convey it to him. Man is an agent to instruct man by means of language and examples. Universal nature, in all its laws and objects, teaches him; and God Himself, in His word, through His Son and His Spirit, communicates unto him all needful knowledges pertaining to the present and future, of things material, and things spiritual.

The desire after knowledge is peculiar and essential to man. 1. It is compatible with his powers, dignity, and end of his existence. 2. It is universal in its existence. The numerous distinctions between man and man leave this desire intact in the breast of all alike. It is an essential power proceeding from his intellectual nature. 3. It is an intuitive power in his nature. It is a spontaneous principle. It is at the root of his existence. It is as essential to him as intelligence. 4. It is a strong, unquenchable power in his nature. Nothing could destroy it, but the annihilation of his intellectual nature.

This is the basis and reason for the full education of man. Without this desire, man could never be made to know. All the skill and power of education could never call into existence the power to know; and where it exists, it unfolds itself spontaneously. Every natural and inherent desire unfolds itself spontaneously. The end of education is to feed and rightly direct this essential desire in man. Education can give nothing new to any; it only shows and leads to utility and value what is possessed. If this desire is not discouraged on one hand, nor misled, nor allowed to grow wild, it will lead man to the highest resources of knowledge, and the noblest capabilities of his nature.

CHAPTER III.

THE PLEASURE OF KNOWLEDGE.

Physiologists generally agree that there is no more pain in the animal economy, than is strictly needful for the protection and guarding the right order of things. Pain invariably follows the violation of law. If law could be violated with impunity, man would be more regardless than he is of the just order of things. In this, as well as in other instances, the wise Disposer of things has connected the interest of the individual and the right and law of things together. Pain in this light is a punishment to the transgressor, and a warning to the innocent. The happy and gracious order of things clearly shows, that pain was not the original intention of the Infinite Designer of things. Pain is the fit concomitant of wrong. If all forms of pain were traced to their fountain of causation, it would be seen that it proceeds universally from some violation of law, or wrong.

Nature throughout has its antipodes. They are so ordained by Benevolence and Wisdom, or Justice. In the physical and material, they are so ordained because the nature and fitness of things

required them; in the moral and spiritual, they have their existence for the reason that there are two classes of moral principles in operation,—truth and right, error and wrong. In nature we have darkness and light, storms and calms, summers and winters, bitters and sweets. In the moral world we have happiness and misery, joy and grief, pleasure and pain. The first of these are in the primordial order and selection of things; but the second are called forth as the simple sequences of transgressing the right order of things. Pain is the antipode of pleasure. It is not only the absence of pleasure, but an actual and positive feeling, rising from an actual cause. Neither pain nor pleasure is ever perhaps so complete and ascendant as to annihilate its counter. Never pain is so great, but what there is pleasure; and never pleasure so overwhelming, but what there is some degree of pain. The sources of pain are the moral feeling, the pure thought, or the physical nature of man. The conveyer of it to the consciousness is the nervous sensibility through the sensorium of the brain.

Pleasure is a happy emotion of the mind. It comprehends three distinct classes of things: 1. The subject of the feeling; 2. The emotion itself; 3. Something external which causes it. This sensibility of pleasure is produced either by

the turning of the mind to the past, the future, or something actually possessed or influencing the mind in the present time. The mind apprehends the thing which causes this emotion of pleasure, either mediate or immediate. The emotion of pleasure is produced through the direct medium of the senses, the moral feeling, or pure mental reflection. The first is physical, the second religious, the third intellectual.

There is an universal desire in man after pleasure. The desire after pleasure has no exception as to rank, age, or condition. It is the strongest desire in man. It appears in all forms; it is connected with all pursuits and enterprises; it is the ruling desire in all man does; it is the root of his nature, and he never outgrows it. He can no more destroy it than annihilate himself. If he gives up one form of pleasure, it is because he wishes a higher and greater. This desire is inherent in his nature. It will never be fully and absolutely satisfied; it constantly stretches beyond the present moment; as it is satisfied with one thing, it aspires after another thing beyond it. The desire for pleasure is planted wisely in the nature of man to stimulate him for action and advancement. The desire after pleasure or happiness, like a kind of strong stimulus, keeps his powers in a state of activity, and leads him to the rich

wealth of the universe. The feeling for pleasure will not allow him to be inactive.

Desire after happiness is the most useful and valuable emotion in man. Opposed to it is the fear of pain. It produces in the mind of men a regard for law and order; for real pleasure is inseparable from order. It is the one stimulating power which has led to the creation of our wealth in the material and mental. The power of pleasure in itself is the most valuable. It puts value upon all. To have the power of pleasure, without the desire after it, would be useless, unnatural, and the sure way not to possess it. On the other side, if man had a strong desire after happiness, and yet no resources to meet that craving desire, it would bespeak imperfection and contradiction. As Dr. Thomas Brown says very aptly, "He who formed men for happiness, formed also the desire for happiness." It may be said further, He who formed men for happiness, formed also all the elements of happiness, as well as the desire after it. It is the exciting cause of every mental and moral action and acquirement; it is the platform of all religious perseverance and enjoyment. It leads man from self to God; from misery to happiness; from danger to safety; from inactive indifference to perseverance and devotedness; from the artificial and mean to

the real and noble. When rightly directed, it leads man to truth and full happiness.

"Pleasure is nought but Virtue's gayer name."

Frequently the happiness of one is incomprehensible to the other. One sings with glee, whilst the other is sad; one is delighted, the other is gloomy; one is happy, the other is miserable. The difference is in condition and relation. A thing is a source of pleasure and interest to me; while to the other it has neither interest nor charm. This is the case relative to knowledge. To one it is operative of pure pleasure; whilst to the other its pleasure is incomprehensible. The ignorant cannot know the pleasure of knowledge, more than the blind know the charm of light. It is beyond his reach. He has no sympathy with it; he is a stranger to its paths and influences. To know its pleasures, the soul must have sympathy with it, commune with it, be governed by it, possess its rich treasures, and bring all the powers of the mind to its service.

The pleasure of knowledge, in common with other things, can only be enjoyed by men in a limited, modified sense. Like everything else which man possesses, it has its rules and modified conditions. 1. The pleasure of it must be felt, in proportion to the quantity and positive nature of it. 2. In proportion to its partial or total influ-

ence over the nature of men. There is a knowledge which influences only a part of man's nature; there is also a knowledge which influences all his powers. The latter imparts more pleasure, inasmuch as it engages the whole of his nature. 3. According to the character of the known thing. As to importance, religious knowledge is above the secular, and its pleasures correspond. Generally there is more pleasure in the knowledge of poetry and music, than in calm ratiocination; and that because there is more heat, variety, and rapid flight in them. The pleasure will be according to the importance of knowledge to the conviction, its advantage to his condition, and its inherent power over his feeling 4. In proportion as the powers of the mind and heart are devoted to its search and service. The thing that is the greatest task and heaviest burden to one, is the greatest pleasure and delight to the other. One has conquered and passed the difficult points, and is absorbed in it; whilst the other has never conquered its hard lesson, and become initiated into its real spirit. Before the mind can derive pure pleasure from anything, it must be an object of pure love and strong desire. The soul must be governed by it, and absorbed in it. Without these things, man would neither commune with it, nor would he be in a fit condition to enjoy it.

The sacrifices offered to gain knowledge have been numerous and great. They have been made willingly and pleasantly. The true student of knowledge knows of no sacrifice too valuable, no effort too arduous, no self-denial too great, if he can but have admittance to her secrets. He grudges nothing he offers. It is one of the chief elements of his life to gain knowledge. The shrine of knowledge can boast of more earnest students, and higher and nobler sacrifices, than any other thing. Rest, health, property, is devoted; the most dangerous and laborious enterprises are made;—even life is sacrificed. To gain knowledge is a supreme passion in the breasts of thousands. And these are not the mean and selfish, but the best and noblest, and therefore benefactors of their race. All branches of knowledge can point to illustrious and glorious examples of sacrifice and devotedness. Nothing can account for such sacrifices and efforts but the pleasure felt. Knowledge has not always been honoured and rewarded by the great in authority and illustrious in rank; on the contrary, it has often been despised and persecuted, and its pursuers and lovers degraded and imprisoned. But all could not intimidate its devout lovers. The real pleasure it imparts to the mind more than counterbalances all.

Happiness can never be painted, neither can it be fully described. It surpasses the analysis of the artist; it defies the feeling and imagination of the poet; it underlies the acumen of the critic; it is too ethereal for the calm reflection of the philosopher. Its province is the feeling. The utility of it is the actual feeling of it. There is a feeling of indescribable happiness in the bosom of a child when first he knows the alphabet; the pleasure of higher trophies only surpasses this in grandeur and power. Who can describe the pleasure of Archimedes, when he first discovered the way to test the crown of Hiero? or Newton, when he discovered the law of gravitation? or Hunter, when he discovered the law of pulsation? or Columbus, when he discovered America? and many more of equal nobility and worth, if not so frequently mentioned and universally applauded.

Everybody, more or less, has experienced the emotional pleasure of knowledge. If a man could remember his infancy, he could call to his recollection the first time he knew how to walk. How pleasurable it is to see the dawning day and rising sun after a dark and dreary night! How delightful the known land after a long and dangerous voyage! How happy it is to find the right way after wandering in a foggy and dismal wilderness! —Such is the pleasure of knowledge. If any can

call to remembrance a time of danger and sorrow, approaching despair; when, at the darkest moment, a sweet small voice was heard, proclaiming safety and deliverance; how thrilling was the echo, and pleasing the impression!—Such is the pleasure of one form, at least, of knowledge.

It is a pleasure which runs from different streams, and combines different powers. The conscious fact of knowing imparts to the conscious being sweet and real delight. It calls forth into activity and vigour the intellectual powers of man; and it is so ordained, that pleasure is enjoyed in healthy vigour and legitimate action. It raises him above the obstacles and inconveniences which beset and surround the path of ignorance; it gives its possessor skill, power, honour, and confidence, which are denied to others. It opens and brings within his reach resources of pleasure which cannot be appreciated nor possessed by any but its own disciples. It communes with the noble and great; it enters the palace of science, and walks the paths of art; it drinks from all the streams of nature and religion; it finds honey in every flower, and gold in every reality. It walks through and round the material, and rises to, and communes with the spiritual. It covers space, and measures duration. It is never poor, empty, nor isolated. Where others

are timid, the possessor of knowledge is bold; where others fail, he is successful; where others are presumptuous, he is humble; where others are in the midnight darkness, he is in the daylight of revelation and philosophy. He who is rich in knowledge carries with him greater wealth than the treasures of Crœsus.

The pleasure of knowledge is as superior in character as it is various in resources. It belongs to and influences the superior nature of man. It corrects his judgment, strengthens his understanding, and directs his decisions and plans. It is above the blighting and changeable influence of circumstances. It is the child, the companion, guide, and comforter of the mind. Its duration is commensurate with the mind itself. No revolution of circumstances and condition can destroy it; no reverses can blight and impair it; no distance of place or associated circumstance deprives it of its charms, and robs it of its value. It survives all circumstances; useful and valuable in all places and conditions, and unchangeable in all reverses and changes. It is never unfaithful, never false, never mean and uncertain. It serves all alike, and that in all places and conditions. As it is pleasant for the eye to see the light, so is it pleasant for the mind to possess knowledge.

Knowledge is a pleasure both in itself, and as an

instrument to other sources of comforts and joys. It is agreeable to all the superior powers of man; it meets one of the deepest and most sanguine desires of his mind; it solves problems of importance that would be for ever unknown but for knowledge. It is the fit element for his superior nature; or, as Cicero has it, *Scientia est pabulum animæ*. It meets his highest aspiration; and that without violating any essential power. Knowledge serves all the purposes of man's being; by it he is a lord, sitting upon the throne of nature. She supplies his physical, moral, and mental necessities; she accomplishes all the services which he needs and desires; she sings and soothes him in sorrow; she leads him in darkness; she heals him in affliction; she opens unto him all the treasures of the wealth of creation; she cheers him with the light and joys of heaven.

There is a strong desire in the nature of man for variety and novelty. When this desire is kept within its legitimate boundaries, it is fit, useful, and necessary. It is an exciting stimulus to activity; and corresponds with the ability of man on one hand, and the rich resources of the universe on the other. Knowledge alone can satisfy this desire. It spreads his table with infinite variety; it constantly opens before him things new and old. It never sickens with sameness; it

never tires with monotony. The further it goes, the greater the variety; the more comprehensible it is conceived, the profounder the novelty. Now it sinks to the deep; now it rises to the stars; now it spreads itself over the inhabited earth; now it searches the Divine oracles; now it calls the past, and presents it before the mind; now it looks inwardly to the soul. Its keys open every door that can be opened by reason and finite power. Through its medium we commune with the great, the far, the deep, and the happy. The knowing mind is a centre, around which are all associations of grandeur, and from which there is a straight line to every object. He is able to commune with all. The knowing mind is like a prism, in which all joys meet, with all hues and brilliancy.

CHAPTER IV.

THE ADVANTAGE OF KNOWLEDGE.

The advantage of knowledge can hardly be magnified too high. No one can think it useless, except the idle and ignorant, who have destroyed the noble impulse of their nature, and dignity of their powers, by mean and corrupt habits, and have reduced themselves below the class of moral and intellectual beings. In such a case, other meaner powers have risen to the ascendancy, and have crushed and do keep in chains the superior intellectual and moral nature. By such influences man is reduced to the condition to hate knowledge. Knowledge, like light, makes manifest the deformity, nakedness, poverty, and wrong of men; so frequently it is refused and hated, like the natural light.

The aphorism of the illustrious author of the *Novum Organum,* that "knowledge is power," is as true and unchangeable in the application in which it was meant, as it is clear and comprehensive. Knowledge enlarges and strengthens the mind; it gives ascendancy over the laws and objects of nature; it conquers languages, deciphers hiero-

glyphics, and makes known the mysteries of ages; it enters the temple of the living God, reads and consults the oracles of truth, communes with the infinite, conquers all difficulties, and gains the heavenly shore with triumph and rejoicing. It is the same power to the mind as the elements of food are to the corporeal nature; it is to the understanding what the telescope is to the eye; and as the healthy circulation of the blood is a strength to the system, so is right knowledge to the heart and mind. It extends its power over mind and matter; it spreads itself over the past, present, and future; it comprehends and measures the visible, and enters the province of the invisible. In a word, it circumnavigates the conditioned and the finite, and anxiously aspires after the knowledge of the unconditioned and infinite.

It is impossible to institute a comparison of its incomparable advantage. There is not a rational being to be found without some kind and degree of knowledge. The child, and the untutored and uncivilized barbarian, have some degree of knowledge relative to the things of immediate sustenance. To be without any kind of knowledge would be the same as to be without physical organs, moral affections, and mental powers. It would be a condition below the brute; for the brute has a fit knowledge for his condition and

class. Without some kind of knowledge, man could neither be rational nor an irrational organized being.

Knowledge exalts the nature of man to its capable dignity. Ignorance is not compatible with the dignity and powers of man. It degrades the whole of his being. The simplicity and fitness of his physical organs, the power and aspiration of his mental faculties, are made for knowledge. Knowledge developes, adorns, and creates employment for all the varied powers of man; whilst ignorance has nothing to promise but starvation and death. Ignorance contradicts his nature, and is infinitely below it. Knowledge brings with it a conscious advantage to the mind. The thing known in itself may cause emotion of sorrow as well as joy, yet to know it is satisfaction. There is no satisfaction and resting-place for the mind but in the knowledge of things. Fear and hope alike are restless, and point to knowledge for satisfaction. Ignorance is both timid and fearful, whilst knowledge is confident and satisfied. Knowledge gratifies the curiosity of man, raises him to the highest eminence of advantage, and brings to his vessel rills of charms unknown to the numerous disciples of ignorance. It must be mentioned as another advantage of knowledge,—it conserves and expands the powers of the mind;

it enriches the soil of the whole nature; it preserves all the powers in a state of extension; it keeps all the active and intellectual powers in a state of activity and full effort. The muscle that is never exercised becomes stiff, contracted, and feeble; the vessel that is always empty is filled with dust, and becomes rusty and unfit for its proper service; the water that never runs becomes thick, muddy, and unfit for its intended use:—so the mind without knowledge. As the light and warmth are to flowers; as the dew and rain are to the grass; as the manure to the soil; as the oil to the wheels; as the clean housekeeper to the house, and the atmosphere to the lungs; so is knowledge to the heart and head of man. It is the element which suits his whole nature. It preserves, feeds, and sublimates his nature. Without knowledge man is both helpless and useless.

The advantage of knowledge will appear more clearly, if you suppose universal ignorance of all things. This may be possible; at least it is reasonable to suppose such a state. If ignorance is to be admired in one case, why not in the whole? If the example of the indolent and depreciator of knowledge were to prevail, universal ignorance would reign; and what would be the state of the world in such a condition? In such a state nothing but misery and death would prevail.

Arts, science, and literature would have no existence. Man in such a state as this could not be clothed, because it requires knowledge to manufacture the cloth, and make it a suitable garb for his person. There could be no tilling of the ground: that requires knowledge to make implements, to understand the nature of the soil, and how to prepare it; and also a knowledge of the nature of the seed sown. There could be no intercommunication between nations; for nobody would know how to make ships, and launch and guide them on the wild sea. In such a state there would be no houses to dwell in, nor things convenient to sustain nature; no Gospel, no Minister, no school nor teacher; no book nor writer; for all would be universal ignorance. Such a state was symbolized by the chaotic darkness that preceded the Adamic creation, until the power and wisdom of knowledge produced a glorious new order of things. Would you like such a state? Would you like to be robbed of your comforts and enjoyments; of your literature, science, philosophy, and religion? You would not. You would not like the sun to be blotted out from the horizon of nature; and would shudder at the thought of losing all your light and knowledge. To fall into a state of absolute ignorance would be the greatest calamity possible: it would be below barbarism;

for Pagans have knowledge of a certain kind in a low degree. If we were deprived of all other circumstances of present existence, having knowledge, we should create new ones.

Knowledge is catholic in its spirit and benefits. It is within the reach of all. It will honour all who cultivate and welcome it. Its transparent water will run to the cup of all who make a channel for its conveyance. Its beams of light shine upon all prisms which are held in advantageous positions for it. It enriches all according to the labour and care bestowed upon it. Only few offer great sacrifices at the shrine of knowledge, yet the booty is divided, and all partake of it. As every ray makes the day brighter, and every star the heavens grander, so the acquisition of knowledge. Knowledge has nothing narrow and selfish in her spirit; her noble message is to benefit all men.

It may be said that knowledge causes misery, and gives advantage to do evil. We acknowledge the truth of this in a certain sense and degree, but not in the sense it is intended by the accuser. Evil and misery are not the essential attributes of knowledge, neither is knowledge the cause of them. A knowledge of physiology and disease may teach man that he is near death, and that may be the occasion of misery for the moment; yet

the mere knowledge of this is not the cause of his disease and death, but gives an advantage even in this over ignorance. A wide knowledge of the world, in its deceptions, errors, and corruption, will produce pain in every pure mind; but the mere knowledge of the fact is only an apprehension of things as they are, and not in the least a cause, but rather qualifies the man who possesses it to meet the world, and use all means to remedy the evils. In numberless instances the knowing of things may for the time give pain; but the knowledge itself is nothing more than presentation to the mind of things as they are, and always posterior to the event or cause, and always advantageous in the apprehension of it.

The knowledge of things may give an advantage to man over others who are ignorant; and, as a consequence, make him a more subtle and potent foe. A civilized man may use his knowledge to deceive and rob the uncivilized man; the civilized nation may use her knowledge of arts and science to the destruction of cities and murdering of men; the literary man may use his pen and powers to the defamation of the innocent's character: but when this is the case, knowledge is misapplied, and made a vassal to the sovereign of evil. All this only shows the necessity of something else; that the power which uses knowledge should be upright

and pure. Religion is the highest knowledge; but this knowledge does not make man more miserable and dangerous, but increases his power and happiness. Knowledge itself is like the light, which shows us all the danger and uncomeliness of things, and bestows upon us advantages and responsibilities. It is a power which is intended to exalt, and triumph over evil, and make good and happy, but still may be used to crush and destroy. It is the instrument intended for the amelioration, honour, and happiness of the universe, but frequently is used as an instrument of moral and physical evil. Like gold, in itself bright and pure, but liable to be an instrument of evil in the corrupt hand of man; it is the medium of intelligent circulation: the rational world cannot do without it. Pity that so needful and precious a handmaid should be neglected and despised; and thousand pities that so lovely a servant should be degraded into a vassal, to accomplish the low and sinful passions and purposes of man!

CHAPTER V.

DIFFERENT FORMS OF KNOWLEDGES.

Whilst the end of knowledge must for ever be subservient to the supreme honour and will of God, and the good and happiness of His dominion, the walks and objects of knowledge are very multifarious. Knowledge is a ladder with innumerable steps, rising from the finite to the infinite. As the sciolist advances and rises higher, the horizon widens, and the objects of knowledge increase in number and magnificence: so the ambition for knowing becomes stronger and deeper with the number and magnificency of the objects appearing to his view, and his capability of studying them. Man is a student in the boundless and endless university of Divine creation. All things cognizable are objects of his study and knowledge. From the small atom to the magnificent planet, from the small worm to the highest angel, from the poorest creature to the blessed Creator, all are objects of his knowledge. How vast must be the power that can number, classify, and analyse such a circle of miscellaneous objects!

Knowledge is either a predication of one object,

or of more. The last is chiefly a knowledge of number and relation, whilst the first is a knowledge of relation and nature. The one the historian collects; the other the philosopher examines and concentrates his powers upon. Knowledge, as to the process of acquirement, is either synthetic or analytic. In logical quality all knowledge is either negative or positive, relative to the object contemplated. In its relation to the studying being and the known thing, it must be either subjective or objective: the objective includes what is external to the mind, while the subjective includes the mind itself. Knowledge universally, therefore, is a predication relative to the immaterial spiritual, or to the tangible material.

It is as difficult to enumerate the varied forms and branches of knowledges within the compass of a paragraph or two, as it is to propound them profoundly and scholastically. By such a wide generalization there is a danger of becoming dull, unintelligible, and insipid. In this brief epitome I shall classify all into the mental and material.

I. The knowledge of mind. This is most comprehensive. It includes the sciences of ontology, psychology, metaphysics, and religion. It is the knowledge which embraces the existence, the spiritual nature, and the attributes of the Deity. It embraces the active and intellectual powers of

man; it includes all spiritual things and beings; it involves causation, space, and duration. In a word, the field is boundless and infinite.

The knowledge of the mind in its existence, laws, and attributes, is the most sublime and important. All other things are subordinate to it, and made for it. The knowledge of mind is a conditional pre-requisition to attain other knowledges; it exalts and sublimates our view and faith, and brings us into contact with the Infinite Fountain of intelligence. Everything leads to mind as its ultimate cause and sovereign; then, to know the laws and attributes of mind, is to know the purpose, relation, use, and powers of other things. To overrate its importance and utility is impossible.

Though the knowledge of mind is most important, yet the attainment of it is more difficult than that of other sciences. The mind in this knowledge has to turn its reflective and analytical powers upon itself. It lies beyond the cognition of the senses. It does not fall within the power of number and mathematical definition. The algebraical demonstrations of natural philosophy are not applicable to mind. It is beyond the boundary of the material; and, surrounded as we are on every hand with the physical, and susceptible to all the sensibilities of the material, it is not an easy matter to acquire a knowledge of the mental.

It requires the greatest patience, penetration, and comprehension of grasp and view. Other branches of knowledge are on the surface, and have their materials and instruments within the cognition of the senses; but this lies in the invisible existence of consciousness, and never comes within the cognition of the senses. It is true, the nature and attributes of the Deity, the nature and condition of the spiritual world, the immortality, condition, and spirituality of man—are truths revealed specifically in the Bible, and are objects of immediate faith; but the laws and powers of the mind are truths of philosophy, and must be canvassed and learnt from the revelation of consciousness.

Yet this has facilities which other branches of knowledge have not. Man can pursue this study in all conditions and circumstances. He always carries with him all the elements and powers of acquirement. Himself is the subject, and the same self is the agent. This complete self is always present. In other forms of studies there are many instruments and conveniences requisite; but in this all the elements and conveniences are always in the hands of man.

II. The knowledge of matter, which may be called "physical science." The mind cognizes material substance immediately. The knowledge of the simple existence of matter is collateral with

consciousness. The knowledge of self implies also the knowledge of something that is not self. The knowledge of the material world is cognized by the organs of the senses; but inward intelligence is the great analytical and synthetical master which classifies and values the whole, and consciousness is the infallible evidence of the fact. As to knowing what matter absolutely is, perhaps we shall never reach that point of perfection. We know its real existence, qualities, and laws, which are the necessary knowledges for all the ends of life.

My intention is not to expatiate upon the different theories relative to the existence or non-existence of matter, and the mode and laws of its existence. I view matter not as mere phænomenal appearance, but identical and independent reality, apart from the mind, as the result of infinite energy and wisdom, and sustained and governed by the same. My design is compatible with the limits of this address,*—to give only in a few sentences an epitome of our knowledge of matter as to its scientific classification. Matter, as to its existence, is the effect of infinite will and power. Reason, experience, and history agree together that it could not have existed eternally. It has undergone perpetual changes in its internal revo-

* A part of this small volume was originally delivered in two addresses at Mechanics' Institutes, &c.

lutions, and chemical amalgamation and separation as to its simple bodies, as well as in its external appearance. But its original *datum* must be traced to the creative skill and power of an infinite independent Being. No theory of gradual developement can account for its origination, laws, and utility, apart from the All-wise Fountain of intelligence and universal being.

Matter, with its collateral laws and conditions, is divided and classified into different sciences for the conveniency and utility of the student. This is a division of labour between thousands of devoted students, and extends the boundary and facts of knowledge much faster. One pursues one path, another pursues a different one; whilst the other is more ambitious and universal in his aim,—travels the whole field: and all are students in the same university, and end their career in the same place.

The different sciences were more or less in existence and practice from the beginning of the human race. Their names, order, and comparative perfection are of later date. Astronomy, as its name implies, is a science of stars. It comprehends their distances, number, magnitude, and the relation they hold to one another. This science must have been one of the earliest objects of study and arrangement. Geometry is a science

which concerns itself with the magnitude and form of material bodies. The rudiments of this science must have existed very early: very likely Egypt was the place of its birth. Geography is a science which describes the globe of which we are the inhabitants; as to its climes, inhabitants, the civil and religious conditions of the human race; the latitude and longitude of the different places; the seas, rivers, and mountains; and all other things which its surface presents to us. This science, in practice, must have been as old as the human family. Geology is a cognate science to geography and astronomy, later in developement than either; yet it must always have revolved as inquiry in the minds of all thoughtful men. This science proposes to settle the age of this globe, its former inhabitants, and its numberless revolutions, with its internal condition, its future changes, and its final fate and condition. The spheres of this science are wide and large, and its objects great and noble, and the labours of its masters and disciples have been most worthy and amazing; yet it must be clear to all who have studied anything of the science, that its *data* cannot claim equal demonstration with many of the other sciences. Chemistry is another branch of scientific knowledge, very useful and comprehensive. It comprehends matter in its simple elements,—the

number of the simple bodies, their qualities and usefulness. Hydrostatics and hydraulics are sciences which explain the nature, the condition, laws, and usefulness of water. Pneumatics explain the condition and laws of the wind. Mineralogy teaches the knowledge of the number, nature, and utility of the different minerals.

Botany is a most delightful science, which includes the knowledge of all kinds of plants. It teaches their names, variety, and laws, and locality. Zoology is the science which includes the knowledge of all kinds of beasts or animals, from the smallest worm to the largest elephant. It teaches their species, habits, condition, number, and the circumstances and localities of their existence. Another important branch of science is anatomy, which is called human and comparative. This science is a kind of analysis of the inward organs and state of animal bodies. Cognate with this is physiology. This science imparts knowledge of the relation, nature, and laws of all the organs of all living objects. History is another kind of knowledge. This chiefly is a chronicle of mind revolutionizing and governing things. This comprehends all the transactions of the past. Without history we should know hardly anything. It is a common servant to all the other branches of knowledge.

These different branches of knowledge are capable of being known in two ways, either in their philosophical meaning,—as to their inward meaning, their relation to one another and to a first great Cause, and their perpetual control by immutable and equitable laws,—or as to their names, number, and mere visible and external circumstances and conditions. The first alone is worthy of a philosopher.

The classification just given comprehends only the simple objects of thought and knowledge, and that according to the ordinary division of the whole empire of existence,—mind and matter. These, in their relation to the studying being, stand either as pure external objects, or as subject objects. When objects external to the mind are contemplated, they are pure objects; but when the mind reflects upon itself, then it is a subject object.

But there is another department of pure knowledge which may be called formal or modal pure science. Under this may be classified language, logic, mathematics, and, perhaps, rhetoric. These are the instruments and the formal laws of thought, and which I call the pure instrument science of thought. These are at the bases of thought, and are essential to its developement. They are seen in all forms of thought. Their formal and arbitrary rules are nothing but the classification of the

primal laws and modes of pure thought. Without them thought could neither act nor exist. They are the pure developement of thought. Mathematics are the pure laws of thought, chiefly in reference to matter. Logic is the simple science of thinking. It is the primal law of thought, having mind as its object matter. Language is the instrument of thought, having the universe of mind and matter as objects to its vocabulary. Rhetoric may be called, perhaps, the creation of thought, the classification of thought, and the expression of thought. The specific end and utility of these branches in pure science are, to direct and educate the mind; to acquire, to test, and to communicate knowledge.

From the different stand-points from which knowledge is viewed and tested, it may be differently classified. Viewing it as to its quality, it may be called "religious, secular, scientific, and philosophic knowledge." Viewing it in its objective comprehension, it may be called "material and spiritual." In relation to evidence or demonstration and range, it may be called "positive and speculative." But as to the mode of conception, it may be classified, "intuitive, sensational, and reflective knowledge." As to the perceiving consciousness of men, it is either the knowledge of the intellectual or the feeling of man.

CHAPTER VI.

THE OBSTRUCTIONS OF KNOWLEDGE.

The difficulties common to all things which require activity are in the way of knowledge. There are some things which are acquired without effort. On the same ground can knowledge to a certain degree, and of a certain kind, be acquired without labour and difficulty. A man learns the language of his mother, and the maxims and habits of his associates, without effort. They are acquired almost unknown to himself, as rapid and natural as the growth of his nature.

The obstacles in the way of knowledge are of two kinds, natural and artificial. The natural obstacles are inherent in the mind and the nature and condition of all objects: the artificial, in the circumstances and accidents of things. The natural obstacles can never be fully conquered: man has only the power to improve and extend his powers to their legitimate limit; after all his efforts and perseverance he will be still weak and comparatively ignorant. But effort and application will remove, conquer, and annihilate all arti-

ficial obstructions. The difficulties vanquished in the pursuit after knowledge are almost incredible. The mind, supported by zeal, upright motive, unquenchable thirst after truth, and under the direction of discretion and unyielding perseverance, will accomplish almost all things within the limit of finitude.

I. One great and universal obstruction in the way of knowledge is, a blindness as to its value and importance, and a want of taste for it. The first thing, in every rational acquirement, is a deep conviction of its worth and importance. Without this conviction man can never make much proficiency; and if he could, there would be neither virtue nor pleasure in it. This conviction elevates the mind to a ground of high power, inspires it with sanguine desire, fortifies it in the face of difficulties, and throws a charm and a pleasure into the most arduous labour. The dull and ignorant have never a profound conviction of the value of knowledge. This is the reason why frequently so many of our youthful days, both in and out of colleges, are spent in idle pleasure and artificial something. The first thing that should be done in the acquirement of knowledge, is to convince the tyro of the value of it. This is frequently the least and last of all done; and this conviction is frequently gained when it is too late

to make much progress. Every upright mind pursues all things according to the nature and degree of conviction in the mind of the value and importance of the pursuit. This is as reasonable as it is natural. Without it there would be neither reason, motive, nor utility in any effort: the mind would be in a state of entire blindness. To every free and rational act there must be a motive.

II. Knowledge requires a sacrifice in the attainment of it, which is an obstacle in the way of its acquirement. Things of great importance and value are acquired and secured by much sacrifice and perseverance. As there is no royal road to learning, so there is no road to knowledge without sacrifice. The same amount may cost more to one than to another; but it requires a sacrifice at the hands of all. Ease, sleep, and all like pleasures, must be sacrificed at the shrine of her altar. Her promises, honours, and pleasures are pure and great; but great and perpetual sacrifices are required to obtain them. Many envy her, and would like to sit on her throne; but the sacrifice is too discouraging. Knowledge is not a fortune acquired by blind accident, but a possession of perpetual labour. If the labour is not continued, even what we have gained evaporates, and is lost. With all labour and sacrifice the gradation is ascended so slowly, that it requires as much

patience on one hand, as it does of positive effort on the other. But if this is a discouragement on one side, without it there would be neither virtue nor value in the highest knowledge. It would be the possession of the idle and unworthy, as well as the diligent and noble. It requires the perpetual sweat of the brain. If you view knowledge as a possession and adornment in others, if you bring the same sacrifice, and offer it willingly, it will be your legitimate property. Let small difficulties not discourage you. Acquit yourselves like men of noble aim, and the high prize will be yours.

III. Narrowmindedness is an obstruction in the way of knowledge. The themes of knowledge are universal, and man must be willing to taste of all before he will be honoured with all her dignity and pleasure. To use the same figure that is commonly used, her gems must be accepted even from the mouth of a frog. There is so much of national, scientific, professional, and, alas! even religious bigotry and narrowness, which are stubborn barriers in the way of noble sentiments and true knowledge. Some will not read books except they are written by those who are of their *sui generis:* others will not think of knowing anything, except the bare acquaintance with the commonplace things of their profession, but condemn all

who seek to know as much as they can of all things. Knowledge is catholic and impartial in its objects and channels, and all who partake of her fully must partake of the same spirit. They must observe all objects, give attention to all voices, commune with all ranks, consult all laws, observe all emotions: in a word, all narrowmindedness must be completely demolished, and a noble spirit of universal catholicity must guide and reign. The spirit of narrowmindedness is the result and essence of ignorance: it generates its kind, and is an everlasting barrier to knowledge.

This narrow view and feeling, which reigns so generally, cramps the mind, stagnates society, and keeps its subjects in misconception and everlasting ignorance of all, except the small sphere of a party. The mind of man naturally is incomparably nobler than this in its unbiassed aspiration; and the field of knowledge infinitely wider in its objects and nobility. Let the chains around the soul be broken, and the strong walls of prejudice be destroyed.

IV. Self-conceit is a strong barrier in the way of knowledge. This is most destructive to all advancement in knowledge. It is a self-complacent ignorance. It scoffs at and despises all but its own illumination: it magnifies the possessed, and greatly diminishes the not pos-

sessed. It does more; it establishes man in a kind of infallibility, and makes him invulnerable to advancement and conviction. Self-conceit does not become man anywhere; he is fallible, dependent, and imperfect in all his views and actions. It is as unbecoming and unfit as it is injurious; and yet it is one of the most common plagues among men. If this does not always betray weakness of mind, it always shows contractedness of view. It is the rising of self above all beside, making the small vessel half full larger than the ocean: the feeling of pride is larger than the horizon of vision. The essential condition of knowledge is a deep conviction of ignorance. Well might Sir William Hamilton say, that "the life of man is from ignorance to ignorance; one the ignorance of a child, the other of a man; one dissatisfied, the other reposing." Chrysostom said wisely, that "humility is at the base of philosophy." The self-conceited is no philosopher. He has not tried to grasp the noblest and highest objects of thought. Aristotle said rightly, that "the way he knew so much was by confessing his ignorance." And a wise man has said, under an inspired afflatus, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

V. Indolent habit is an effectual obstruction in

the way of knowledge. Man is never made to be indolent. His various relations, different powers, and the strong inclination in man for some employment, show that he is intended for labour. There is no place for the idle in this world: the world can do without him. Instead of helping on the common work of this life, he is a burden upon his fellows. Every thing in the universe is either an object to produce, or a power to labour. No true eminence is gained without it. It is the law of exact fitness, as well as immutable right. In it there is equality, happiness, and reward. The condition common to other things is that of knowledge. It must be got by labour. It is the labour of the superior powers of man: his mental powers must be in full exercise. Slothfulness has the same ultimate reward everywhere: so has true labour and diligence. The acquisition of knowledge requires a constant labour, the engagement of all the powers of man, and that in all ways and forms, according to the variety of its objects. The slothful may desire, but will not be allowed to enter into the archives of her treasures. Other fortunes may come to man without his direct effort; but knowledge requires, as the first and last condition, that man must exercise his own powers and labour.

VI. The contradictory views and theories of

men are constant obstructions in every step of true knowledge. The different views of men are like so many eccentric paths about the way of knowledge, crossing and recrossing, sometimes in and sometimes out, and each saying, "This is the right path to truth." All these are useful: some as a warning of the deceptive *ignis fatuus* of error, and others as brilliant stars shining splendidly in their order in the night of dark ignorance. But none must be taken as infallible guides all the way, and in all things. They tell us of the danger and difficulty of the way; they solve unto us many problems which would be mystical and gloomy otherwise; they cheer us in our depressing moments, and render us much service, for which we can never remunerate them fully. They may tell us the alphabet, and the way to knowledge; but they cannot be the end of it, neither can they lead us to the conclusion.

This is the same in every department of knowledge. On the sacred ground of theology, on the lofty elevations of philosophy, and in the boastful field of science, it is the same. It is almost a necessary condition of the present state of things; at least according to the present order or state of things. Different degrees and forms of intelligence, different temperaments and degrees in mental capability, various modes and elements

of training, different interests and ambition, and withal the imperfection of man's knowledge, are some of their sources. And even these things are capable of being subservient to manifold indirect advantages. The intellectual powers are kept in action, and so preserved from falling into a morbid condition; the desire and anxiety after truth and knowledge are quickened; more experience, facts, and illustrations are brought to the field; and we are thus reminded that all is not found, and that we must labour on in the search for knowledge and truth with unyielding earnestness and diligence.

Yet it must be clear that the contradictory views and theories of men result in the direct obstruction of knowledge. The advantages are indirect and casual, whilst the disadvantages are direct and universal. Thus the path of knowledge is filled with artificial lumber, that ages cannot clear and remove. The faint and timid are discouraged; so they give up the chase. They tend to bind the mind to human theories more than to truth; so the views and sentiments are cramped and contracted. Their tendency is to scepticism and unbelief. Not a few, from the contradictory theories of men, on religious and scientific grounds, have found their resting-place in the embracement of unbelief. They misdirect and

waste the energies. Instead of calling and directing their energies in the search after knowledge and truth, they are called forth to support theories, and defend party views, prejudices, and one-sided interests. They slacken the pace of knowledge in the individual and the community. Such contradictions have their source frequently in contracted view, narrow bigotry, and the want of knowledge. Another common barrier in the way of knowledge may be mentioned,—the diversified meaning and application of terms made use of by authors in different times and countries. This arises from different views, habits, and frequently carelessness. Such are some of the obstacles in the way of knowledge. But the persevering and noble spirit, in a high degree, will conquer them all. Knowledge gained on such ground becomes a virtue, a victory, and a joy.

CHAPTER VII.

THE ENCOURAGEMENTS HELD OUT TO KNOWLEDGE.

Everybody cannot be equally great on the ground of knowledge more than on other grounds. On every ground men will differ in degrees of acquisition and profundity. The natural powers of men differ, and no artificial power can equalize them. Knowledge does not pretend to make the small equal to the great; it fills all vessels according to their capacity, conserves their powers, and fits them for the service of God and the universe.

The diligent will pass the indolent always, and in all things. If the indolent possessed higher natural endowments, and had greater advantages, the diligent and persevering man will pass him on the way. The arid land, with superior culture, will bring richer and greater productions than the naturally fertile land which is uncultivated and neglected. It is an established and universal law, to reward all according to the nature and degree of their actions. It is quite possible to be equal in the beginning, and not equal in the end; it is possible, on the same ground, for the poorer in

the beginning to be richer than the more wealthy in natural endowment at the close of their career. Inequality in the beginning, and equality in all things all the way, will have the same inequality at the close. "The soul of the diligent is made fat;" "Ye shall reap, if ye faint not;" is as true as it is comprehensive and just.

Knowledge in itself is lovely and attractive. To know is a conscious dignity and happiness, such as nothing else can impart; it is a ground that is on the level with the dignity of man's intellectual nature. Apart from all in direct advantages which it offers to its students, it is in itself full of encouragement. She commences and examines all things with anxious desire and impartial judgment; but she only loves and worships the pure, the right, and the lovely. She speaks all languages, travels all lands, examines all objects; but she takes nothing for granted without proof, and accepts of nothing as truth but upon the ground of evidence. Her eyes are penetrating, her feet are swift, her hands are clean, her heart pure, her purpose upright, her judgment correct, her actions beneficent. She is the origin of philosophy, the mistress of science, the sovereign of arts, and the power and security of religion. Without her, order, truth, happiness, virtue, and religion, could not live. Knowledge, like the

light, serves and shows all things. It holds the first rank, and fulfils the noblest service in the universe. Universal intelligence depends upon it, and is indebted to it; and all things, as to their developement, usefulness, and perfection, require her service. Her form is lovely, her posture upright and majestic, and her garb unstained and splendid. If she sometimes has been used as an instrument of wrong, oppression, injustice, cruelty, and destruction, it was because the corruption, passion, and ambition of man degraded her to be a vassal to accomplish his selfish views and desires. Knowledge in her primitive functions is as pure and upright as her Divine parent; and as needful and clear as the sun, which shows all objects, serving men to accomplish many unjust as well as just deeds.

Knowledge is so paramount in importance, that no honourable and useful sphere can be filled without it. It is the first and last qualification of all secular professions; it is required in all the varied relations and duties of religion, from the private Christian to the highest dignitary; it is a qualification required for all national and responsible duties throughout the civil and religious worlds. She presides at the helm of nations; she fills the chairs of learning; she imparts her

genius in the laboratory of science; adorns and rewards all educational establishments. She is the interpreter of mysteries, the guide of the blind, the teacher of the ignorant, and the beneficent friend of the poor and helpless. She is the mother of arts, the discoverer of truth, and the queen of philosophy. She leads all her faithful children to honour, usefulness, and daily pleasures, greater in value than all earthly wealth. Without her presiding influence there can be neither virtue, progress, nor happiness.

It is a duty incumbent upon all intelligent and accountable beings to acquire knowledge. It is required of all men. No condition, circumstances, nor station, can excuse man from its authority and requirement. The punishment for neglecting it, or the reward of obedience, will be different in degree, inasmuch as the advantages and facilities of some are greater than those of others. It is the duty which is at the base of other duties: the performance or the neglect of it will be felt almost in all things. Seldom men look at knowledge in this light. Men are used to view things as having no connexion with knowledge. Knowledge, in fact, is denied the place, and the authority, and influence, which is assigned to it by the Author of our nature. To believe the truth, avoid the wrong, do justice, love mercy, and follow the right, are

duties so simple and clear, that the child in moral training and religious impression believes in and understands them. But these duties refer us to some antecedent duty, that is, to know. The truth cannot be believed until it is known; the wrong cannot be avoided before it is known; justice cannot be followed until we know it; mercy cannot be loved until we know its objects and requirements; and the right cannot be pursued unless we know its path and condition. If the doing of these things is a duty, the other, *à fortiori*, must be a duty. If it is a duty to walk the road, it is a duty to know it. If it is a duty for me to seek my safety and happiness; if it is a duty to seek the interest and good of the race; if it is the duty of man to love, worship, and promote the glory of his Maker, then it is a more important duty, as to its results, to know how to do all these. There can be no right virtuous doing without knowing. To know is a duty of vast results and comprehension. Without the performance of it, the mind cannot be improved, the gifts of heaven cannot be developed, truth and righteousness cannot be pursued, and man cannot live either to God, to his fellow, or to himself.

A conviction of duty alone is enough to stimulate and encourage the sincere and conscientious. Convince him of a duty, and he will make effort

and sacrifice to perform it: nothing is too arduous and valuable to sacrifice in order to follow the right, to gain the approval of Heaven, and possess a serene conscience. But duty always implies other things. It implies right and wrong, approval, obligation, responsibility, and that we have the means and advantages of performing that duty.

It must be mentioned, as an encouragement in the acquisition of knowledge, that the means are within the reach of all. I do not say, in an equal degree; but in such a degree as to make all fit for their stations, and capable for all the moral and intelligent duties of the world and eternity. The means and advantages are much greater than the use made of them. Men generally underrate their own advantages, and magnify those of others. It is true that only few among the many have the advantage of a collegiate and university education; the company and communion of the knowing and the great are not accessible to all; all have no advantages of visiting learned libraries, and becoming familiar with the great and good of every age and country; not all have money to buy books, and leisure to read and study many hours in the day. But these are not the only means of knowledge; there are other means, equally valuable and important, which are within

the reach of all. All should be able to read. All have some time at their command; all have the power of reflection and meditation; all have access to some who know more than themselves; all have the advantage in a Christian land to sit under the preaching of Divine truth, which is the highest form of instruction and knowledge, with many more advantages in the form of Literary and Mechanics' Institutions. If the means were properly used, knowledge would be much more extensive, as well as purer in quality, than it actually is.

The knowledge of all is not expected to be equally extensive, any more than their advantages and powers can be the same. This is neither possible nor required. The smaller knowledge of one may be much greater than the larger knowledge of the other, if his circumstances, advantages, and powers be considered. The knowledge of all should be according to their mental powers, their advantages of acquirements, and the position they hold in society. All can acquire that portion of knowledge sufficient to enable them to turn within their sphere honourably and happily, and to make themselves useful to others around them. No one should allow himself to be accused of ignorance, because of idleness and neglect of those things he might and should know. Much more depends

upon the indomitable resolution and perseverance of men, than any artificial circumstances and advantages which may be employed. We have numerous illustrious examples of the power of perseverance in the acquisition of knowledge,—over poverty, imprisonment, want of time and education and books. And do we not see in our day that men who have not the best education, the greatest advantages, the largest libraries, have frequently made the greatest progress in knowledge? It frequently happens that those who have worked their way through obstacles and discouragements are the most knowing. The transparent stream runs by you, and you have the vessel to hold its substance; stoop and drink of it deeply; its water is like that of the Nile,—the more you drink of it, the better you will like it, and the more anxious you will be for more of it.

It must not be forgotten that the results in the search of knowledge will be commensurate to the effort and sacrifice made. The evil and the good require effort; the useful and the useless demand sacrifice; and both yield a corresponding result. Man pays dearly, twice over, for the bad and useless; it is dear in the acquirement, and a heavy burden in the possession. Knowledge rewards in its own character, its results, and its cor-

respondent possession to the search made for it. Knowledge itself is not the same in worth and usefulness, in all its branches and forms. Certain kinds of knowledge may be bought too dearly. If years were devoted to the acquirement of a language which has neither classical books to boast of, nor living individuals to converse with, it would be acquired upon too dear a ground. If the knowledge of any sublunary thing or things absorbed the attention of man so completely, that his time and powers were entirely devoted to the acquirement of them, so as to interfere with his spiritual and endless interests, it would be immeasurably too dear.

Everything should have attention according to the place it holds in rank and usefulness. Knowledge is valuable and worthy of sacrifice according to its nature, object, and results. Every kind of right knowledge is useful, and there is a universal sympathy between all kinds of knowledges; one leads to the other, and prepares man to know it; but they differ in importance and necessity, and the less in importance should never be the first and the last object of attention. Everything in its own order. Let the smallest not be forgotten; but let the first in importance be attended to chiefly, according to its greater value and need.

It is an established law everywhere, that the

result shall be equal to its cause. The stone suspended in the air goes so far as the strength which impelled it lasts; the voice is heard in the distance according to the power of force put forth; the virtues and education of man advance according to his power of acquirement, will, and effort: so is the acquirement of knowledge. All in the merchandise of knowledge have the same quantity for the same value in money. This law is understood and acted upon in all things pertaining to this life. The tiller of the earth cultivates and manures costly and carefully; the labourer works hard at his job; the man of business is absorbed till late at night; the professional man applies his powers with vigour to his hard and important duties; the student pores over his books, and wastes the oil of his lamp in the midnight silent hour;—and all trusting to the same law, as if it were an instinct in nature, as well as a judgment formed by observation and experience, that the result will be equal to the cause. This law is regular and uniform; its partial failure is only a rare casualty; and never does it fail when all are right and equal. It is a law of equity and kindness established by the Sovereign Divine, universally, for the avoidance of wrong, and perseverance in the right.

It is true that one increases in knowledge faster,

and apparently with less effort and labour, than the other. On this ground many excuse their ignorance by blaming their powers; and thus in reality they throw the fault upon the Author of their powers. It would be as rational to say that all men have not powers to do all the moral duties required of them by their Maker; and in truth it leads to this. All men who are in possession of complete reason, have the same powers and capabilities in kind and number. The difference is not in the capability, but rather in the degree of capability. All men who have perfect bodies differ not in the number of their organs and parts, but in their size and degree of capability. All have the same number of eyes, ears, feet, hands, bones, muscles, veins, arteries; but the symmetry and power of these differ. Mind is complete in all rational beings; the difference chiefly is in degree of capability, and not in the equal variety of capability, in one as well as in the other. There are also differences in mental refinedness and mode of operation: these are caused chiefly from a difference in the nervous system, and the near relation of the mind to it, as well as habit, and different forms of education. All men have the power to acquire all forms of knowledge, but not to the same degree and facility. To deny this would be to deny the

responsibility of man in the thing he cannot acquire; and that thing may be very important to himself and others. Such views are frequently the results of a wrong training, and not seldom an awkward cloak to cover idleness. One acquires knowledge sooner than the other, because he may have greater resources of facts and elements to begin with; he may command more fully all his energies and powers to it; his method may be better and more direct, and his powers more powerful and acute. The feeble, as well as the strong, will ascend to the apex of the hill; only his pace will be slower, and perhaps will require more patience and perseverance. Knowledge is not the innate birthright of any; but is found according to the pursuit made for it by all.

Knowledge can boast of the highest and noblest attributes; and, in all its varied features, gives the divinest encouragement to its faithful students and lovers. Religion is a superior form of knowledge; and, without knowledge, there can be no conscious personal religion. Knowledge is a pleasure and delight in its acquirement. Things are capable of imparting pleasure, according to their fitness to meet and satisfy the superior various desires of man; their power to engage all the powers of man; and their power so to absorb the attention of man as to make him insensible of

other objects. The absence of these elements will make the happiest things in themselves perfect drudgeries. Knowledge engages all the attention of its true students; and their labours, watchings, and sacrifices are made charming by the influence of the nectar stream which runs by the side of these. Drink deeply of her transparent elements; commune closely with her known and unknown oracles; confide unreservedly in her guidance and faithfulness; converse freely and extensively with her resources of intellectual treasures; and you will be overpowered by her charms and powers.

Knowledge has her praise and laurels in every clime. Her services are seen and acknowledged by all people; her absence is a sure sign of misery and degradation, and her presence a sure evidence of honour, happiness, and prosperity. No people can flourish and exist long without it. Her services are useful and needful in every period and condition of life. She is always the same in her lessons, influences, and rich treasures. She requires no defence but that of truth; and no allegiance but that of love, obedience, and confidence. Knowledge raises all her true disciples to a vantage-ground of safety, power, honour, and future prospects. If man has knowledge, he can carry it with him without extra trouble and

expense; she will be always welcomed in every right and honourable place where he goes, and frequently he will be welcomed on her sole account. It adds to the limited and dependent existence of man a qualified omnipotence, omniscience, omnipresence, and immortality.

CHAPTER VIII.

THE END OF KNOWLEDGE.

Nothing dependent and finite can be an end to itself. Every created thing has an end external to itself, and always superior to itself; for the inferior serves the superior always, and in all places. The thing itself should be right, and a right end with that makes it doubly right. It is impossible for a good end to justify a wrong thing, because there is no relation between wrong and right; and it is impossible to have an enlightened view of right and truth in the perpetration of wrong and falsehood. What is right in itself may be debased and used as an instrument or an object of evil; but the wrong in itself can never be made right, neither in itself, nor in its end. The end in view is an important point in all right calculation, and must for ever be one of the criteria by which things will be tried as to their merit and demerit. It is as possible for a man to use the wrong means from an upright desire to arrive at a right end, as it is for a man to go the wrong road to a place he desires to go into. In such cases, if the pursuit were needful, and no possibility within

his reach to know better, his wrong would be imputed to him as ignorant innocency, and his motive would be viewed as worthy. Wrong leads man further from right and truth, as the opposite road leads him farther from the place he wished to go to.

In the hand of man, frequently, things are used and applied to obtain a different end from that which the wise Author and Disposer of them had in view. It was never intended that civilization and education should be used as means of greater deception, robbery, and murder; but they frequently are. It was not intended that the minerals of nature should become the elements of cruelty and destruction; but they are so used by man. It was not the primitive design of the holy Giver of religion that it should be made the means of hypocrisy, bigotry, hatred, persecution, and death; but man has so used religion. What is it that man has not corrupted and made the instrument to serve the will and passions of his selfish ambition?

There are two grounds upon which we judge the intended end of things,—their origin, their nature and capability. It is a law established by Divine purpose, that all things right should keep their rank and class, and serve according to their nature and capability. Nothing can rise above its original rank, nothing can go beyond its right

end. The origin of all good is absolute, the end is perfection, and that to the extreme limit of their capability. All things intelligent must ever have their end corresponding with the nature, purpose, rank, and will of their free and intelligent Fountain: to think otherwise would be to attribute the origin of things to unintelligent blindness and confusion. Things must have their primary end according to their capability to accomplish the same end: to assert differently would be to deny the fitness and equal order of things, and in effect deny the wisdom and justice of the great Disposer of things. The fact, that all things have an end, shows and proves the existence of law, order, and responsibility. If this could be disproved, it would follow, as a necessary sequence, that there is no Divine government, or it must be blind, careless, and helpless.

Now, to ascertain the origin and suitability of things, is to understand their intended end. This must be done by *à posteriori* reasoning, from the effect to the cause, from the seen and human to the unseen and mysterious. In this there are difficulties in common with all other things. It is the ground of all inductive reasoning,—if it is good in one case, it is so in the other. If we see a thing above the power of man in any way, we conclude that it was above the power of man

always, because the powers of man have been always the same.

When we see things infinitely above all finite powers, and corresponding with the powers and character of God, we conclude that they must have been produced by the Infinite Unknown. We compare the attributes of things with the powers of the Author, and, if they are alike, the conclusion is as safe as we can arrive at in this life. This reasoning is in consonance with the soundest maxims of our philosophy. Nothing can rise above itself. Nothing can rise above its cause. The effect is like its cause. All acknowledge these maxims true, and at the foundation of all philosophy.

The first cause and fountain of knowledge must be above and antecedent to man, and all other finite beings. The power of knowing supposes another power before and superior to man. No creature can either call into existence the objective elements of knowledge, or the powers which examine and apprehend them. The great original Cause must be wise, independent, and infinite in all His resources. And the end of knowledge must correspond with its own inherent nature, and the character of its first great Cause.

I. One important end of knowledge is to search after truth. Ignorance may occasionally stumble

upon truth; but ignorance is not the ordained and legitimate instrument in the search after it. Whilst truth abhors ignorance, error courts and loves it. Knowledge is the light that shows the distinction between truth and error. In the land of ignorance error appears as beautiful as truth. Truth fears nothing more than darkness. Truth frequently suffers, and is condemned, because it is not known. True knowledge and truth never disagree. Ignorance and artificial knowledge are the invulnerable stubborn enemies of truth. If truth is held and loved in darkness, it is neither safe nor virtuous. Knowledge longs for solid truth; and when she finds it, it is loved and embraced more dear than pure gold: and in turn truth rewards its happy possessors by satisfying, guiding, and showing them the safe and happy way. Truth and knowledge are two great luminaries, serving and shining upon each other in their turn faithfully. They serve also all other good things in the government of God. They serve each other; and both, like two faithful servants, serve the supreme Lord and the whole of His dominion.

To search after truth is one of the chief ends of man's existence in this world. And this is as much the anxious desire of the upright as it is the duty and purpose of his being. In the varied

walks of science, the magnificent field of philosophy, and the soothing and sublime revelations of religion, the aim and predominant desire is truth. The sincere and upright man is tired with theories of imagination; he is sick of commonplace stereotyped opinions. Systems supported by mere narrow prejudices, and nothing more than conventional authority, are a burden too heavy for him to bear. To him truth is more dear than all. He would receive truth everywhere, and love it in all its forms. He is connected with no party as an end; he is sworn to no system as infallible, but that of truth. All things in his hands are means to seek and conserve truth. For truth he labours, prays, reads, and thinks. In every place, and about everything, he asks, "What is truth?" This desire after truth is paramount in the soul of the true student. Relative to truth, in some form or other, are caused the doubts, struggles, and many and often perplexities, in the minds of the noblest and greatest men. O lovely truth, when wilt thou be fully known, loved, and admired by all men? When will men give up their selfishness, prejudices, and errors, and be governed and fed by thee and thy associates?

The search after truth is as worthy as it is strong and paramount in the breast of the sincere. The search after truth is the grandest motive and

the highest exercise man is capable of; and the possession of it is the greatest acquisition. The chief end of the noblest messengers who were sent to visit this world was to impart truth. This was the end of Prophets, Apostles, angels, Christ, the Spirit; this is the primary end of the written oracle. The seeker after truth meets, loves, and thanks them; he receives truth reverently and gratefully from their hands. The wisest, the greatest, and the best, in every land and period, were seekers after truth. In truth alone is safety, unchangeableness, happiness, and satisfaction. In truth we find a God, a Saviour, a Comforter, and Abider. Truth gives value and certainty to all things; and without it there is neither value nor security in anything. Happy are they who find truth at any sacrifice.

Knowledge is the intended and suitable instrument to seek and find truth. Knowledge is the eye of intelligence, whereby truth is discriminated from error; it is the scale of equity, that weighs truth and falsehood; it is the laboratory of analysis, whereby things are tested. Light makes manifest: knowledge is the same to the judging powers as light is to the eyes. A conscious acquisition and possession of truth imply knowledge; otherwise it is not truth in charm and influence to me. The blind man may as well

find the right way, and be the judge of the right and wrong roads; the man who never saw a sea, a ship, a compass, an anchor, nor has any knowledge of longitude and latitude, may as well judge of navigation, as a man without knowledge find and judge of truth. It would be as easy for man to walk without feet, to grasp without hands, to smell without nostrils, or conceive rationally without intellectual powers, as to think of finding and knowing truth without knowledge. In a word, it would be as possible for birds to fly without wings, or ships to sail without rigging and helms, or the arts and business of life to be carried on without proper instruments and elements, as it would be to find truth without knowledge.

The want and misapplication of knowledge are the reasons of the limited dominion and weak hold of truth. As knowledge will increase in extension and power over the mind of man, and be used faithfully to its legitimate purpose and high end, truth will be extensively loved and admired. Every step on the ladder of knowledge is a step towards truth; every ray of light in the prism of the understanding is an advancement towards truth; every letter learnt in the alphabet of knowledge is a progress towards a higher elevation of truth. These are the two noble powers to restore men, and preserve the universe right and

happy. They cannot do singly; but unitedly they will accomplish the high intention of Heaven, and supply the want of man. They are one in the fountain, they must not be divided in the stream.

II. Knowledge has in view as an end the universal happiness of man. The thing that aims at this must be always worthy of man's attention. Directly or indirectly, this is the ultimate end of all the administration of Heaven. Man is required to use his intelligence and superior powers of his nature, to apply and use the things Heaven has provided for him, before he can be happy; but without knowledge this cannot be done. God has furnished us with the provision of happiness, and the powers to acquire it; but He has left us to use our pleasure whether we shall acquire it or not. Knowledge is the chief power both to acquire and secure happiness. Without it, there cannot be an enlightened, solid, and lasting happiness. Man must not only be conscious of some happy feeling, but also of the ground and means of happiness; and this he cannot be without knowledge. Knowledge, according to the nature of things, must involve the primary conditions and laws of happiness.

This is both the security and value of happiness. The thing possessed and enjoyed in the

dark is uncertain as to its character and continuation; and this lessens its value. It may be, when light will show the thing we love and enjoy, that all its loveliness and its charms of happiness will be gone: but the thing we enjoy in the light of knowledge will be the same, provided we view it through the same medium, and are of the same taste. Things must always be tested, as to their value, according to the mode and means by which they are acquired; the ground upon which they are held and enjoyed; and the capability of the persons concerned to judge about them. There can be no safer and better means of acquirement, and ground of enjoyment, than knowledge; and it is one of the essential powers to determine the right and difference of things. It is better to have a smaller portion of happiness, if needful, on the ground of knowledge, than a larger quantity of some kind on the ground of ignorance, because it is purer and safer. But knowledge purifies and enriches the character of happiness, besides being the means to it. If the right of our actions, and purity and solidity of our happiness, are sometimes questionable and artificial, it is either from the imperfection and weakness of our knowledge, or we have not acted up to our knowledge and judgment.

Knowledge is the means of man's comfort and happiness in different ways. It devises and dis-

covers means to alleviate his pain, and remove his miseries. It acquires a clear understanding of the laws of his nature; it conceives the different relations and circumstances of his present condition. It brings all the elements and powers of nature subservient to his comfort and happiness. It unfolds and brings within his reach the rich blessings of Divine truth, to serve his happiness and endless safety. The blessings of social life are the result of knowledge; the healing art is the fruit of knowledge in an extensive sense; the comforts of civilized life are the effects of knowledge; and even religion itself—as well as all the arts of utility—has flowed from the fountain of knowledge, and is a servant in her hand to administer unceasing comfort to man.

It increases the conveniences of life, and unfolds and brings into positive obedience the elements and laws of universal matter. The service which knowledge has rendered is illimitable. In her discoveries and benefits man is both the agent and the object. She can refer with truth and grace to steam, railroad, and telegraph, as the effects of her power, and servants to her pleasure. She reaches to the cloud above, and to the mine below, and makes both to serve the interest of man. Her trophies are seen in the lighted street, in the productive field, and the convenient house.

She penetrates into the deep mysterious archives of nature, and developes and applies their treasures to the convenience of man.

Knowledge constantly ministers to his moral and mental gratification and enjoyment. It rectifies the views and feelings of man, and thus prepares him for the use and application of all the resources of mind and matter to his use and happiness. It raises man to the enviable and honourable ground to be able to commune with his Infinite Sovereign, and receive the blessings he needs at His hands, through the agency of nature, the word, man, and the Holy Ghost. It teaches and leads man to a fountain of comfort in all trials, suffering, and sorrow. She leads the wanderer from a howling desert into a plain path; she solves difficult riddles, and satisfies his mind; she enriches his heart and understanding with treasures more valuable than gold; she removes his doubts and fears by dispelling darkness and leading into safety; she gives peace to the conscience by leading him to the moral balm of soothing power. Knowledge is like the light, serving all alike; and that in different ways, with many things.

III. Knowledge has in view, as a high end, the support of virtue and religion. Man manifestly is made for virtue and religion. Virtue and religion are in concert with the dignity of his

nature, the responsibility of his condition and relation, and the craving desire as well as the satisfactory consciousness of his moral nature. There is a close ordained affinity between the whole of man's nature, and virtue and religion. He is never at home and satisfied anywhere but upon this ground. When virtue and religion are violated, the nature of man is degraded; his moral nature rebels and is dissatisfied; and he becomes an instrument in his own hands of torment and ruin. Man alone in this world is capable of virtue and religion; and virtue and religion are the only suitable things for him. The truths and blessings of religion correspond nicely with the consciousness, the wants, and relations of man,—both his present and prospective conditions.

It does not follow as a necessity that all who have knowledge are virtuous and religious. Bread is intended to give strength; but all who eat bread are not strong. The end of medicine is to restore health; but that does not always follow as a matter of necessity. There are many instances of periods and people not deficient in knowledge, yet not eminent in virtue and religion. This cannot be denied. This proves no more than that knowledge itself, with the most precious things, can be corrupted and misapplied. In all instances when that is the case, either knowledge is mis-

applied, or the right kind of knowledge does not preponderate and govern.

If it were otherwise, the less the intellectual powers were cultivated, the better; the more virtuous and religious man would be, the more ignorant and less knowing. His intellectual powers would be antagonistic to his moral powers, to his happiness, and the great end of life. According to this the wisest has no more advantage religiously than a fool; an angel, who has more knowledge than man, is, on that account, not more virtuous and religious than man. If knowledge is not intended to be the instrument of religion, the ignorant pagan, and the irrational beast, might be equally virtuous and religious with the most enlightened man living.

So demonstrably is religion the end of knowledge, that man could not attain to the ground of religion without it. Without it, he would not be capable of religion. The capability of knowledge renders him accountable for his principles and actions: knowledge is the instrument by which he conceives the objects and duties of religion, and which shows him the difference between virtue and vice. Without it, religion is sure to end in fanatical superstition. Knowledge is the safeguard of religion; it describes its boundary, defends its rights, and shows its true lustre and beauty. Knowledge

refines and enriches the prism in which religion plays, so that it shines with all advantage and brilliancy. It is the schoolmaster of religion; it fits for its enjoyments and precepts. It is the power requisite for the removal of prejudice, erroneous views, and contracted feelings, and false patriotism, from before its wheels; and spreads its influences and benefits far and wide.

The more the pure and lovely are known, the more are they loved and adored. Religion needs only to be fully known, to be admired. Ignorance is a dark veil to hide; knowledge is a transparent power to make manifest. The chief reason why a man is more religious than a beast is, he has more knowledge than a beast. Every system of religious order assumes the idea that knowledge precedes religion. The various systems of religious instruction show this; the numerous religious publications in the world of literature,—the grand institution of preaching, acknowledge this.

If knowledge were intended to another and contrary end, there could be neither consistency nor equality. The noblest means should serve the highest end. Knowledge is the noblest means man has; and religion is the highest end of his being. Light is never intended to serve darkness; truth is never intended to promote falsehood; and right is not designed to spread wrong. The service and

intention of all things are of the same nature as themselves. Misery promotes misery; happiness promotes happiness; goodness extends goodness; truth recommends truth; and falsehood produces falsehood. So knowledge supports religion; for it is the same in rank and nature.

The notion that knowledge is prejudicial to piety is as false as it is contracted. If piety were an unwarrantable passion of dark superstition, there would be truth in the supposition; but inasmuch as true piety is made up of enlightened judgment, correct and sanctified feeling, conformity to the law of truth, and obedience to reason, conscience, and the clearest evidence, there can be no truth in the charge. If knowledge becomes sometimes an obstruction to piety, it is by making it the end, and not the means to an end. The conditions of knowledge and piety are different. It is possible to be absorbed exclusively in the conditions of one, and neglect those of the other; so they may become prejudicial to each other. Thus frequently knowledge is acquired upon the expense of piety. But this is not a fault in knowledge, but an indiscretion in man.

IV. Knowledge has, as its legitimate end, the service and honour of God. Everything must be subordinate to the will and purpose of the Supreme. When it is otherwise, there is either a

denial of supremacy, or rebellion against His will and law. This is a law of right and order. The absence of this would necessarily involve anarchy and confusion. If things had not this end, it would imply a want of skill, power, or purpose, or both, in the supreme Lord; so virtually there would be a denial of His supremacy. Nothing could have a supreme end: nothing could, on the ground of law and responsibility, have a higher end than itself. It would annihilate every relation to a supreme Creator and moral Governor of the universe; it would deny the absolute supremacy and perfection of God; it would break down the partition between right and wrong; and would destroy all law, order, and accountability. On this ground there could be no independent absolute supremacy, to which all are accountable; every thing would be its own absolute supremacy, and accountable to itself alone.

This end is as reasonable as it is absolute and universal. It is not an arbitrary end, without either reason or fitness; it is not a principle of magnificent monopoly and selfishness. It is an end which conserves the order, happiness, and serenity of the illimitable universe. It arises from the relation and nature of things. The infinite intelligent power, which, on the ground

of grace and independent volition, gave existence, and still preserves the same existence, must be the end of the same existence. It is reasonable that the absolute and infinite Being, in whom all right and perfection dwell, should be the end of our rational emotions and actions. It is in accordance with the constitutional nature of things, that the Being who gives and possesses all, should be the end of all praise and affection. Any other end would be both wrong and unnatural. Divine will could have desired no other end, because Divine will always desires the right, the just, and the natural.

Knowledge serves and honours its glorious Sovereign in two ways,—direct and indirect. Its search after truth, its service to man, and its support to virtue and religion, are all indirectly services to God. All that ameliorate the misery and promote the happiness of His creatures, honour and please Him. The thing that spreads light, virtue, and truth, makes the creatures of God happier; and whatever does that, is the immediate servant of the infinite Sovereign. Knowledge is the great power, which serves and governs the whole universe: by it God arranges and controls all. Without it the whole would fall into a state of collapse, blind confusion. It is intended that it should return again, in its

enlightened and willing services of praise and worship, to the good and wise Governor of all. The instrument by which God governs, is the fit and accepted one to serve Him also. The light by which He governs, is the same that men must serve Him by. The principles by which He governs, are the principles by which His rational creatures are to be conducted, and He Himself to be honoured and served.

Knowledge serves God on the high ground of light, volition, motive, and reason. Every atom and plant in the material world serve their absolute Lord by constant obedience to the laws of their nature and order, which are established by the will of God. In their service there is no virtue, for it admits of no volition: it is a service of fit compulsion and necessity. They obey the Divine will, without the will or the power of resistance: so they render Him the highest service their nature is capable of. Every living irrational creature serves Him by exact obedience to the law of their nature, and their irresistible submission to the will of their supreme Sovereign. The beast is not capable of serving his common Lord on the ground of intelligent knowledge and motive. Their service is acceptable and perfect, but a blind and necessary one. God governs all either without their will, with their will, by their will,

or contrary to their will. All things do not serve and honour Him in the same way and degree. Intellectual beings serve their Maker on a higher ground, and that because they are capable of knowledge. Knowledge understands whom it serves. It can assign reasons why it serves and honours Him and not another. It stands upon the ground of rational and exalted motives. In the light of knowledge man does right, because he knows and loves it. By her light the service of truth and that of error are distinguished; so man is exalted to the desired ground of enlightened choice. The God of light is served on the ground of knowledge, in the light, and by the light.

Knowledge is the instrument which shows the Divine character and attributes in and through His works. It developes the resources of nature, it collects its facts, and examines its phænomena: so the goodness, wisdom, and power of God are made known. Knowledge sees a design where blindness sees nothing but accident: it sees and enjoys treasures of high value where ignorance sees and feels nothing but poverty. It applies the raw materials of nature to their legitimate purpose and end. It is one of the Divine instruments to carry out the ultimate designs of God. It deciphers the name and character of God in the hieroglyphics of nature.

In order to serve God aright, His purposes and will must be known. Knowledge is the only power which can read and interpret the revealed will of Heaven. Man does not serve his God by infallible intuition: he is not capable of knowing the will of his Lord by inherent inward light. Whatever he might have been in his upright state, now he is not capable. There are powers which preponderate, grown up in his nature, which lead him from God rather than to God. He needs an external oracle of the laws of Heaven. To be without any knowledge of this Divine oracle, would be tantamount to having no oracle. Knowledge is needful as the first step in the service of God. It is a perpetual condition in all the departments of Divine service. Without it nature would be dumb, the Bible useless, the powers of man uncultivated, and God an object of ignorant superstition, rather than of enlightened worship.

It is true that the existence and economies of God do not allow a full comprehension: but even their mystery implies knowledge. The mystery of things implies a knowledge of the fact of ignorance, and the reasons for it. The service of God requires submission, faith, love, and the putting of all the moral powers under His control. But each and all of these require and suppose antecedent knowledge; and without knowledge

none of them could have been produced and exercised, unless they were produced and governed above the conditions and laws of things, which is not the case. Knowledge makes God known, and spreads His fame. His highest agents are first in intelligence; and as the sun, which is larger than a star, gives more light and warmth, so the more intelligent of His holy agents serve Him more effectually than a less intelligent one. Knowledge transmits the praise of God from language to language, and from one generation to the other. Without it all would be dull and dumb; there would be neither the power of acquirement nor communication; there would be an everlasting stand-still in the vast universe without it. Knowledge is the discovering, spreading, and appropriating power; and without it we should be none the better for a universe of gold. Without it the name of God would be unknown, and His service impossibility. Without it the blessings of God could be neither made known nor enjoyed by us. It is one of the chief handmaids of Heaven, and the primary instrument to serve God and His illimitable government. When knowledge becomes blindness, then is the service of God impossible, and the hopes of man are extinguished.

In this, knowledge finds a worthy end. It is

the highest end in the universe; it is the ultimate end of all things created. The dependent and finite can have no higher end than to serve the independent and absolute. In many things human, the means used and sacrifices made are far above the end. Here the noblest sacrifices and the noblest powers are incomparably below their end. The end is the Infinite; and there will be an infinitude for ever between it and the means used to serve it. The Infinite alone is worthy of being the end of knowledge in its varied forms and innumerable trophies. Knowledge is worthy of such an end. Without a sacred and lofty end, it would be the most dangerous and destructive of all things. In Him knowledge finds an object great and good enough to meet its loftiest aspirations. The object of her being is the lovely One; the end of her wisdom is the Infinite; the ultimate end of her discoveries and all her arts is the immutable and absolute Lord of all. Glorious end! but knowledge in the head, and under the influence of true devotion to her worthy Lord, is capable to accomplish it.

Glorious period, when knowledge in all its forms and universality will be subservient to the will and service of Heaven; when the resources of science and philosophy will be made faithful and powerful instruments in the making known

the Divine character, and promoting the happiness of His government! When man is fully baptized with the consecrated unction of Heaven, this will follow. This will be the restoration of paradise. The work of heaven will be done upon earth, and the lovely One will dwell in light among the upright and loved ones. Darkness will be no longer loved, and knowledge will be no longer abused. Then everything will serve men for its Lord's sake; and everything will serve its Lord for truth's and happiness' sake. No longer will philosophy and religion be put against each other; no longer will knowledge be the means of cruelty and selfishness; no longer will a high state of knowledge be considered prejudicial to a high state of purity. Can we expect such a perfect condition in this state of things? We may expect an approximation to it; and it is the duty of all to seek and aspire after it.

O sublime period, soon come! Let thy glory be unclouded, thy dominion as wide as space, and thy reign as long as eternity!

CHAPTER IX.

THE LEGITIMATE BOUNDARIES OF HUMAN KNOWLEDGE.

Voltaire said, though Newton knew much, yet he knew not how he moved his hand. This remark is as true as it is pretty and witty. Lord Byron, in his "Manfred," says, that science itself is but another form of ignorance. Goethe says, that nature is an open secret. Science shows us the extreme boundaries of natural knowledge, and convinces us of our comparative ignorance. However extensive the field of human knowledge, it has its boundary, over which man can never cross. The highest degree of human knowledge is great only relatively.

There is a line in knowing as well as in doing, between finitude and infinitude. Man cannot in knowledge, any more than in power, rise above finite being. Though man is capable of endless advancement, yet not of absolute and infinite knowledge. He is capable of improving and enlarging the finite, but not to rise to the ground of the infinite. He is always, in some way or other, made conscious of the limit between the finite and

the infinite. In all his deep and anxious inquiries, he arrives at points he cannot solve. Finite knowledge, as to its model forms, is constitutional, dependent, and relative; whilst infinite knowledge is independent, absolute, and unconditional.

In every point around the circle of existence, there is a terminus which man cannot pass. However far he may go to the past, there is a point he cannot pass an inch. History beyond a certain line is silent; philosophy is dateless; and imaginable guessing is groundless and foolish. The future will not allow him to pierce its mysterious veil, and know the events and changes which will transpire. The knowledge of man cannot transcend his present moment of existence. His knowledge is a predication how things are, and not how they may be in future. He cannot descend deep to the depth of the earth; beyond a certain stratum all is guess. However analogical the reasoning, it is nothing more than uncertain supposition. If he looks above, he cannot, either by his naked eye, or the magnifying power of telescopes, rise very high. He may imagine system after system, but it is not positive knowledge. The exactest analysis cannot go beyond a certain divisible particle; the profoundest philosophy cannot solve the fact of being, and the law of causation.

The limited boundary of human knowledge rises from the law, condition, and circumstances of his finite existence. His powers and resources have their limit; he is a creature of one place, and of short existence; he is slow in movement and acquisition. His powers and his limited form of existence will not allow him to transcend the conditional and finite. Man, being limited in all his powers and resources, could not know illimitably without incongruity. If the knowledge of man were infinite, he would be no longer the finite and conditioned. Infinitude in one thing involves infinitude in all things, or an inconceivable infinite incongruity. The progress of man may be illimitably as to our conception, but can never be infinite. Man can never rise above the law of his being; no more can he cross the line between the finite and the infinite.

The boundary of human knowledge is limited within the fact of universal existence. The philosophical systems of the world have not advanced beyond this; and that perhaps because other things are beyond the legitimate powers of the dependent and finite. The ancient reflective wise were as advanced as we are as to the mode of existence; and many of them far more intense in thought and sympathy relative to universal phænomenon, and the something which is its cause and law.

The only advancement time has made, is in the laws and circumstances of existence; it has increased the facts of detail, and classified the elements and powers of existence. Beyond this we have not advanced an inch above the ancient land-marks.

Beyond this we have no *data*. Beyond this no human understanding can leap; for it has no guide and revelation. Induction reasons upon the fact of existence and its relatives. Beyond this it has no ground to establish its premises upon, and can draw no conclusion. Analogy reasons on the ground of real existence, and advances in its process of reasoning to another possible existence, and that according to the same law and order. Beyond the boundary of the phænomenon of existence, belief has no evidence and foundation: it is beyond the power of the negation or affirmation of the mental assent. It is a gulf that cannot be fathomed or navigated. Consciousness testifies of the facts and circumstances of simple existence, and nothing more. Consciousness is commensurate with the other powers of man, but cannot go beyond them, more than a faithful recorder can record a thing which never was realized.

The diversified forms of existences are known in different ways. All forms of existences are apprehended by the mind, direct or indirect.

1. All the forms of entity which come in immediate contact with the senses and the power of consciousness, are direct forms of knowledge. 2. All which are apprehended by the mind, by the power of reflection, induction, deduction, and some medium or revelation, are indirect forms of knowledges. The knowledge of self is direct; for it is a direct intuitive consciousness. The knowledge of the material world, with its various forms of objects, is direct; because it is apprehended directly by the consciousness of man, through the medium of his senses. The knowledge of invisible existences is apprehended indirectly: it either comes through the medium of revelation, or the deduction of reflective reasoning. The past, the distant, and the future, are alike indirect and mediate.

Positive existence involves all its correlative modes, but not within human knowledge. Man is conscious of life, so he is of space and external material substance; but he is not in possession of *data* to know their nature. The fact of their existence predicates a possession of nature; but human knowledge cannot comprehend the mystery. Man cannot answer the question, "What?" Newton thought and wrote much about the law of gravitation; but he could not say *what* it is. The physiologist may talk and write much about

the organs and laws of human life; but with all his knowledge he cannot tell *what* it is. The philosopher may think profoundly and write elaborately of the powers of the human mind; but with all his hard thinking and profundity he cannot say *what* it is. It is possible to gather together some of the powers of things, and show what they are not: and these frequently go for comprehensive definitions; but such definitions truly are not the least approximation to the knowledge of their nature.

Human knowledge cannot obtain the simple mode of existence which answers to the question, "How?" Every form of existence has its how, as well as its when and where. The when and where are essential parts in the conception of simple existence; whilst the how is a predication of the mode of existence, not at all needful in the conception and belief of real existence. In all his inquiries relating to the final mode of existence, man arrives at a point he cannot solve. The conditions and circumstances of some existences are known; but the ultimate how is an occult knowledge beyond our power of comprehension. This is a point that men frequently think they know much more about than really they do. The known cause and how are taken for the occult how and cause; the conditions and circumstances are mis-

taken for the real existence itself. In the lowest form of existence, man arrives at a point as to the how that he can never answer. The lowest organized life in the plant is carried on by the combined powers of warmth, humidity, and atmospheric gases; but if it be asked how it exists at all, and how does the relation exist between it and the invisible cause, it cannot be answered. It is easy to say a man acts because he wills it; but if it be asked how he wills, how he possesses the power of will, and how the relation exists between his power of willing and some cause unseen,—these questions and their like cannot be answered.

This is the case relative to all forms of existences. It cannot be known how the smallest atom exists, more than the magnificent orb; a worm, more than the infinite Creator of it. Such is the profound shrouding mystery of things. We know the real existence of things, their when and where, their circumstances and conditions, their relation to and influence upon one another; but when we come to the ultimate how, we can advance no further. Everything has this ultimate insolvable point, and that not very far from the first starting-point. It is a line between the Creator and the creature: the how belongs to the All-knowing, and only the fact, with its needful

conditions, is known to the partial knowledge of man.

This form of knowledge is neither presented nor represented to the consciousness of man. It is not an immediate intuitive part of consciousness, neither can it be a mediate acquired knowledge. If it were a natural intuition, man would be as conscious of it as he is of his existence; but he is not conscious of it; consequently it cannot be an immediate cognition. If it were a mediate cognition, it must have been through the media of some channels. The media must be either revelation, the senses, or the powers of reproduction and deduction. Revelation does not make known the mode of existence; it only makes known the reality, rank, condition, and relation of universal existence. It is not presented to any of the senses; the senses are immediately cognizant only of the fact of existence, with its primary and secondary qualities. It is not within the boundary of analogous induction; for there are no equal premises from which such conclusions can be arrived at. Universal experience, learning, and the vast intellectual efforts put forth, have advanced but little in the mysterious problem of the mode of existence. This is a humbling thought to the intellectual dignity of man; yet it shows nothing but his finite nature, and the

dependency of his powers upon something higher and antecedent to himself: it teaches him profound humility.

The why, as well as the how, is a path that man cannot proceed far upon, without being lost in the infinite mystery unknown. Everything has its reason why: and it is as reasonable as it is natural to know it; but man soon is stopped in his progress by interrogatories that no finite intellect can solve. Experience and observation teach much as to the relation and order of things; but they cannot teach him the final reason of things. He cannot say why one colour is red and the other blue; he cannot give a reason why one body is opaque and the other light; he cannot solve the mystery why one thing is in one form and the other in another. He can say that certain things follow and influence certain things; but as to answering the question, "Why?" he cannot. He can draw ingenious deductions of the fitness, goodness, beauty, sublimity, and order of things, both from experience and the faith he has in the great Supreme Architect of all; but as to giving a full and clear answer to the question which forces itself upon him, why they are so, he cannot.

It is a knowledge too high for man. It is suitable to the Infinite alone. All forms of existences, with their conditions and laws, are intended

as steps in the ladder of faith to the Infinite, and not to be known absolutely in themselves, their how and why. Man can find repose, when his faith confides in the absolute mystery of the Infinite. Our knowledge can predicate only secondary causes. We are not in position to know the final and absolute. The why, according to the nature and order of things, is beyond the power, and rank, and condition of man. The why is not the chief province of man relative to the varied forms of existences, but knowledge of existence and right use; rather it is the basis and evidence of his faith, and stimulus for his adoration and love.

The mystery is not in the simple reason of things, as either relative or absolute, as simple evidence to the experience and reason of man, but in the why of why, or reason for reason. It is clear to the experience of man, why ten thousand things take place constantly, as to their visible cause and reason. It is equally clear to the percipient reason of man why the universe exists, and is kept in constant order. It is because Infinite Power and Wisdom willed it. But when he comes to push the interrogation further, and wishes to know the why of why, he goes beyond his boundary, and receives no answer. Everything ultimately leads to an unseen and unknown why

in its final relation, which we have no power of solving and knowing.

But the sons of Adam, and more especially the more highly intelligent of them, will always, like their first parents, try to solve these profound questions. Man has a constant wish to know like God. He is pushed as much by the sequences and relations of things, as by the strong intuition of his nature, to inquire into the what, the how, and why of things. The interrogation itself is quite legitimate, but to expect a full answer is unreasonable. The wrong is not in the interrogations, nor the failure of solving; but in making the limited boundary of our knowledge of things the absolute test of faith.

Such questions, though incapable, from the nature of things, to solve their object's matter, yet are needful and salutary in their results and influence upon man. They educate the superior powers of man by unfolding and strengthening them to their highest capability. If philosophy did nothing more than this, it would be a compensation for all its hard effort and profound interrogations. This is the true end of all high problems,—to raise the mind to a higher platform in its future advancement. It is a law in things, that everything must grapple with greater things than itself, in order to rise to its

highest capabilities. It is a law in the order of things, that the mind has always to grapple with the unknown and mysterious, in order to develope its highest powers. Such questions show us the extent of our powers. They mark how far man can go and no farther, and the specific lines between the finite and the infinite. Man is taught in such inquiries the feebleness of his highest powers, compared with the Infinite Unknown, the limit and contractedness of his knowledge, his insignificancy and dependency, and the existence of some Infinite Intelligence beyond the grasp of human knowledge.

The knowledge of man can be comprehended within the compass of a few primary classifications. 1. He is cognizant of the existence of things. 2. He is cognizant of the relation and order of things. 3. The simple qualities or the attributes of things are within the compass of human knowledge. 4. The use and utility of things are cognizant to the understanding. 5. It is also clear that an infinite independent power lies beyond present phænomena, and is the cause of them. This cannot be comprehended by the understanding of man, but cognized by his rational conviction and belief. The existence of the Supreme Cause is not a part of understandable conception, but of deep conviction

and belief. Indeed, every intimate relation between the independent First Cause and all forms of existences is a matter of simple belief upon rational evidence, and not of conception, as to how and why.

These are the boundary lines of human intellect. Human knowledge cannot transcend them. Within these boundaries are fields of boundless materials and treasures. The highest powers and contemplations of man will never exhaust them. Beyond them lies incomprehensible and interminable mystery. Enough for man that he can know all which is needful for the exercise of his powers, all suitable for his rank and condition, all requisite for his safety and happiness, and all needful to support his faith and feed his devotion. The Apostle Paul was on the extreme boundary of human knowledge, and was reflectively looking over the boundary to the profound unknown, when he uttered those sublime and incomparable words: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?"

Different forms of knowledges have their limits in various relations, and in different places. Physical science, which is a relation between the mind

and material substance, in its varied form and modification, has its limited boundary in experiment and deduction. As a positive science, it can never transcend this boundary. Mental science, or philosophy proper, which includes metaphysics and psychology, is a relation of mind to mind, and all which concerns mind as to its conditional law and causation. The boundary mark of philosophy is the faculty of consciousness. Man can never go beyond this, any more than rise above himself. Consciousness gives both value and certainty to all forms of thought and feeling. The thing which is not a matter of consciousness to me, is not enjoyed or possessed by me. Either it is above consciousness, or it is not perceived by me. There is nothing below consciousness but either inertness or nonentity, and above it there is nothing but revelation and infinitude. Religious knowledge is a predication of things supernatural and Divine, as a system of Divine revelation. As a system of verbal truth, its limits are the truths of revelation; and as a system of practice, its boundaries are experience and faith.

CHAPTER X.

THE MEDIA OF KNOWLEDGE.

A MEDIUM is something between the perceiving being and the ulterior object. It is a something between and uniting two extremes. Every fact of knowledge involves a perceiving being, a perceived object, and some convenient medium by which the mind is made cognizant of the ulterior object. Every form of created entity has something behind itself, until the final independent great Cause of all is reached. The object of knowledge from one stand-point is nothing but the medium from another stand-point. In one view the visible phænomenon of existence is an ultimate object of knowledge, presented to the mind through the medium of the senses; but, connecting the phænomenon of existence to a higher cause, it becomes at once the medium instead of an ultimate object. Just another instance: the rays of light may be the ultimate object, perceived by the mind, through the optical organ; but connect the rays which fall in straight lines to a focus, and they become the media instead of the ultimate object; and again connect that focus of light and

warmth to a higher cause, it is at once made the medium, instead of an ultimate object, by which we perceive the conception of its final cause.

All kinds of knowledges are conveyed to the intellectual apprehension through some medium. An intellectual cognition is inconceivable without some antecedent medium. One kind of knowledge is more direct and immediate than another; but all have some channel of conveyance. Some kinds of knowledges have only one medium, whilst others have many. The fact of existence, with its collateral modifications, is conveyed to the intellectual apprehension through the medium of consciousness alone. The knowledge of an external world is conveyed to the apprehension through the senses and consciousness. Abstract knowledge is gained through the medium of reflection and consciousness.

All mediums are either active or passive, or primary and secondary. Of the first, are the senses, the intellectual powers, and the power of consciousness. The passive, or secondary, are things external to the perceiving being, and which are always in the same form and place, having no will of their own to direct and govern. Things are presented directly to the conscious perception of man through his senses; but not so through

the abstract power of reflection. Reflection arrives at its final conclusion, from step to step, through various mediums. What present themselves to the senses and consciousness, in the hand of reflection they are premises to draw inferences, and arrive at an ulterior conclusion after a laborious and minute analysis of induction.

The form, magnitude, and qualities of things present themselves to the senses; whilst the design, adaptation, and origin of things are inferred and found in art, and conveyed to the intellectual perception by the reflective power and consciousness. The eye sees colour, the ear hears a sound, the hand feels some tangible substance, the nostril smells some fragrant flower, and the tongue tastes some sweet substance;—these sensations are conveyed through the nerves and sensorium of the brain to the consciousness and perception. But the reflective power reasons and infers from all these, that there must be some intelligent independent Being antecedent to all. What is a direct medium to the senses, is only an indirect medium to the reflective faculty.

The active subjective media we divide into consciousness, sensation, and reflection. Locke ignored the primordial utterances of consciousness. He predicates all knowledge into two classes: the sensational, the reflective. Locke ignored the

function of consciousness as a medium, and attributed its peculiar work to the other functions. Now it cannot be ignored; for upon it rest the proof and test of existence and philosophy. It is something apart from sensation and reflection. It is the testifier and secretary of the acts of both. If consciousness were denied an independent place and function, it must be either reflection or sensation, or both; yet it cannot be both, for these are extremely different. If it were sensation, I should not be conscious of reflection; if it were reflection, I should not be conscious of sensation: unless one of these is at the basis of identity, and proves and tests the other, which consciousness itself proves is not the case. Consciousness is at the basis of human nature; it gives an echo of all that passes through the senses and the discursive powers; and, in addition, utters facts which the other powers cannot reach.

The passive and secondary media are either natural or artificial. The natural are, the various phænomena of the external universe, language, and expression. The artificial are, hieroglyphics, writing, books, experiments, the telescope, the telegraph, and all kinds of scientific instruments. The first are the primitive essential instruments of nature, called directly into existence by the great Architect of all. The second are the result

of human intelligence and experience, called into the service of man from necessity and convenience. They are nothing but the developement and modification of what existed already.

Between these two classes of mediums there is a nice and complete harmony and equality. The existence, form, magnitude, and the various qualities of matter, the different senses cognize. The fitness, order, end, and the hiding final causes which lie behind all phænomena, are found and cognized by the reflective power. The existence, identity, and the working of the invisible mind, are cognized and witnessed of by consciousness; yet between all these there is a complete unity in the fact of consciousness.

CHAPTER XI.

THE KNOWING BEING AND HIS POWERS.

The knowing being is man himself. He himself is the subjective intelligence, capable and susceptible of knowledge. He is the grand reservoir which contains all the various streams which run into it. The mind is the active agent, the subjective substance upon which impressions are made, and the conscious power which is cognizant of the fact.

The knowing being is not the earthly, material, and external being which we see, but the internal, invisible, and immaterial being of the inner man. It is the intelligent man who is the responsible identical being. The power of knowing cannot be in the nature, size, nor in the organs of the material; these things the worm and the beast have in common with man. We are never conscious that any material part or organ is capable of thought and knowledge; but, on the contrary, that they never do, nor are capable of thought. We are conscious that the knowing being is something different from our material frame, yet united with it; and that this knowing being is the identical *ego*. Per-

haps we shall never be able to proceed much further than this in our inquiries concerning this mysterious knowing creature. Though this knowing being is self, yet we are never able to understand what it is, all in all. We are able to answer the question, "Who?" but the questions, "What?" and "Why?" we are not able to answer. This is intended, perhaps, by the wise Disposer of all things, to keep man humble and consciously dependent upon Himself for all. The superiority of man is his danger; so God on this ground humbles him.

The thinking and knowing power has its existence in the superior nature of man. Whether this is a higher degree of intelligence, or an entirely different nature to what the brute possesses, is as yet a matter of different theories and opinions. Of this we are absolutely certain, that the power of knowing in man is immeasurably above that of the brute; and whether the difference is in nature or in degree is a point of no great importance. In either case the same design and purpose must be clear. The brute is never able to rise in reflection and devotion to the spiritual and the infinite. No human skill and perseverance could produce spiritual emotions in the heart of the brute, because it is infinitely above his nature and the end of his being. This is natural to man, because it is on

the same level with his nature, and one of the great ends of his being. The maxim of Heraclitus accords with this, which has exercised so potent an influence on philosophy. Heraclitus established as an axiom, "that a thing can only be known by the same thing." "Conception is founded only upon the similitude between the agent and the object." Man has a spiritual nature because he can conceive of it, sympathizes with it, and meets its requirements. The beast has no spiritual nature, because he has neither conception of it, sympathy with it, nor power to obey its requirements. The brute, in common with all things in the government of the absolute Wise One, has powers to do all which is suitable to the end of his being. Man has no more than that, but the end of man's existence is immeasurably higher; so his powers correspond. The brute can only advance in few things, and that to a limited degree; but man can advance in far higher and more things, and that illimitably.

The Pythagorean theory of classification divides all the powers of the soul into three,—reason, intelligence, and desire. The first, according to this system, is peculiar to man; the other two, the inferior creation have in common with man. This classification is both obscure and indefinite. It is not an easy matter to know the definition which

Pythagoras attached to these terms. Doubtless the inferior creation have a kind of intelligence and desire; but the intelligence and desire of man are infinitely different in nature and degree. The inferior creation have no intelligence and desire beyond their instinctive feelings of wants, which are within the boundary of this material and mortal life; but the intelligence and desire of man range infinitely higher and further. There is, therefore, as much difference between man and the inferior creation, on the ground of intelligence and desire, as there can be on the ground of reason.

What was the line of distinction between intelligence and reason in the Pythagorean system, is not easily known. Perhaps the distinction is, though the brute has the intelligence to do many things fit and needful for his existence, yet he has no power of speech, and cannot give a reason for anything he does. The distinction is not clear and intelligible. Intelligence and reason are frequently convertible terms, and always one involves the other. It can be said that the brute has as much reason as he has of intelligence; but this is immeasurably lower than in man. The small degree and certain kind of reason which the brute possesses, does not make him a rational being; no more does the small portion and certain kind of

intelligence he has, make him an intelligent creature. A creature is intelligent because he is rational; the brute is not rational, therefore he is not intelligent; man is rational, therefore he is intelligent and responsible.

The primary and great difference, then, between man and all other beings in this world, is the rational or the intelligent nature of man. His frame, though greatly superior in form and symmetrical beauty to all other beings, yet is made out of the same material substance, and has the same chemical simple bodies as other animal bodies have. The mechanism of his frame is established and governed by the same law of mechanical order as all other organized beings. The essential superiority of man is not, as some of the philosophers of antiquity thought, because he has two hands, or because he stands upright, or in his countenance, or anything in his external form: but these things bespeak some other superiority apart from themselves; these are made superior because of his rational nature, and to serve its wants and conveniences. If man were not rational, the present form and order of his physical frame would be both unseemly and unfit. His material superiority is not independent and essential; but relative, subservient to, and dependent upon, his rational nature. He may be

deprived of his hands, eyes, or any other parts of his material body; but he is still the same superior being in all essential superiority.

The rational nature of man is the basis of all his intellectual and moral powers and requirements. Because he is rational, he is able to think, to understand, to know, to calculate, to abstract, to remember. It is the ground also of his love, hope, fear, wonder, and joy. These make him a subject of law, therefore accountable for his actions. By virtue of this superior nature he is elevated to a throne of power and majesty inferior only to the Infinite, and on it he governs the inferior kingdoms of brute and matter. His rational nature is the centre in which all other superior powers inhere, and around which all duties, and privileges, and responsibilities turn. If his rational nature were denied and disproved, his moral and spiritual nature could not exist; consequently the existence of moral government and that of the moral Governor could not be proved. The rational nature of man is the standpoint from which we draw most grave and important deductions. It is equal in indubitable evidence, as it is important in results; it is proved by the actions and consciousness of man.

As to the specific residence of this rational nature in the body of man, perhaps it is as imper-

tinent and contrary to the nature of the mind as it is mysterious in itself. According to the theory of Descartes, the soul resides in the pineal gland. Does this not lead to materialism? Does the definition we accept of mind not exclude the question altogether? The question is based upon a materialistic idea, that the soul or mind must have a form, and a local residence. Analogical reasoning should have both sides equal, which cannot be the case between matter and mind; in such a case the conclusions cannot be safe. We know that the mind makes the brain and the nervous and muscular systems its channels of action and communication; but as to knowing much more, it is shrouded from us in the mystery of ontology. The mind is indivisible; man is one being, and he is rational as such. All which man is conscious of is that he is rational, and that in this exists his superior peculiarity and identity.

I. This knowing being is peculiar in the variety and unity of his parts. His material constitution is made up of fibres, veins, muscles, arteries, nerves, and bones; and that of different size and form, almost to an infinitesimal degree in number. But between all these there is a consummate unity and order. Though there is an extreme difference between the spiritual and the material natures of man, yet both in man are united fitly and

symmetrically. The mental prepares for, and serves, the material; whilst the material meets the wishes, and obeys the sovereignty, of the spiritual. There is a fit relation between the will and every physical organ; there is an inseparable union between sensation and perception. Between all the parts and powers, in the physical and mental of his nature, there is a beautiful harmony and sublime order in the whole. One part or power is not cumbersome to the other. This harmony and unity is seen in place, quality, magnitude, capability, and number.

The powers of the mind are various, and much more complex and mysterious than the organs and parts of the body. They are so connected one with the other, that one does not operate but by the help and medium of the other. To classify and number the powers of man is one of the most difficult tasks in the philosophy of mind. To draw a correct map of the invisible man is the most difficult of all works, and it is as important as it is hard. Without this, the human mind cannot be rightly understood and explained. This is the mathematical geography of the mind; it is the quadrant and compass of the mental navigator. Without this, we cannot start, proceed, nor end aright. Imperfect maps and descriptions of things are better than none; so an imperfect classification

of the powers of the mind is better than being left without any. On no point in philosophy have philosophers differed more than on this; and it is almost impossible to give a classification that will not be liable to some exception in some way, and by somebody. Though philosophers differ in the number and order of classification, yet generally in the main they agree.

Dr. Reid divides the mental powers into the understanding and will; the first containing the intellectual powers; the latter, the active powers. Reid again, curiously enough, accepts the discursive parts of logic as a fair division of the mind. Sir William Hamilton comes upon him with his usual critical severity for this misapprehension. The chief peculiarity of Kant, in his classification of mind, is, the prominent difference, in his system, between reason and understanding. To discuss this fully would require a larger work than is intended here. It will be sufficient to answer my purpose in this small work, to mention summarily what I consider the primary powers of the mind.

1. *Consciousness.* Consciousness is at the basis, and comprehends all; and is the testifier to the knowing being of all the emotions and actions of the mind. I cannot pursue the discussion and elucidation upon the fact of consciousness in this place.

2. *Intelligence.* This includes sense, reason, memory, imagination, &c. The understanding, again, as a discursive power, conceives, judges, and reasons.

3. *Sensibility.* This includes all feelings and impulses; and these again involve all sensations and emotions of all kinds.

4. *The will,* which includes all acts of volitions. Such a brief classification as this, of necessity, is imperfect, and open to much improvement and many exceptions. It cannot claim either originality or completeness.*

II. This knowing being is peculiar, in the capability he possesses to perform so many and different things. He has so many parts in his body, and all do their own peculiar work; he has so many senses, and each performs many services. But his noblest and most numerous actions are performed by his superior nature. These are frequently as extremely different from each other as they are noble and high in character. The mind is thus capable of performing so many actions: not that it is divided into so many bumps and special rooms for every kind of instruments. The mind is one power, and capable of being influenced and

* There is an elaborate and excellent classification of the powers of the mind, in a small work published by my friend, the Rev. John Moore, called, "A Vindication of President C. G. Finney," &c.

directed in different ways. Now its memory sweeps the past, and recalls thoughts and truths that have well-nigh perished in the oblivion of forgetfulness; now in imagination it rises to the grandeurs of high heaven, and takes a glorious flight into the bosom of the future, and gathers and feeds upon angelic and Divine ambrosia; now it calculates, compares, and abstracts; now it perceives, conceives, judges, and reasons. His capabilities are as numerous as his duties, his wants, Divine requirements, and objects. He has the power to weep and sing; he can love and hate; he can believe and disbelieve; he hopes and despairs; he fears and confides; he smiles and scolds. Such are a few of the powers and actions of man.

III. Man is distinguished by the dignity of his nature and rank. He is the chief responsible agent of God upon earth. He bears rule over all material elements and creatures of nature. He is the viceregent of the Infinite. His person beautiful in form, his face exquisite in symmetry and expression; and within him is an immortal power of grandeur and dignity. He is the nearest in relation, rank, similitude, and nature, to the lovely and holy. He is the chief object of all the blessings and administration of Providence and religion. This dignity is impressed deeply and

indelibly upon his inward and outward nature. Conscious of his dignity, he aspires after communion and fellowship with the absolute sovereign Intelligence of the universe.

IV. Another distinguishing characteristic in the knowing being is his moral nature. This involves his responsibility. Responsibility supposes law and order: these things, again, involve some sovereign tribunal. The moral nature of man is a truth connected with and arising from the component diversity of his nature. It is a result of rational and emotional nature, and the blessings and endowments of God upon and unto him. It exists in his will, knowledge, sense of moral right and wrong, the equality of his powers and advantages to the dictates of his will; or, perhaps, it would be more correct and clear to say, that his moral nature exists in his capabilities and susceptibilities of all these, and of obeying the will and keeping the law of God. He is more distinguished from the brute in this than in any other feature of his nature.

V. An aspiration and capability for a future immortal state is a prominent feature in the rational constitution of man. This deep desire has its source in the nature of man. It supposes a superior nature to aspire after it, also a fitness for the enjoyment of it. Revelation only supports

this deep desire, and proves and clears up the deep mystery. We have no reason to infer that the brute expects or aspires after immortality; no, nor after the future at all. They have no rational view of future duration at all. This is because they are not fit for it, and intended to the enjoyment of its felicity. This is an extreme difference between man and the beast, and a strong argument for his immortality. The things that are so unequal here, are not likely to be equal hereafter.

CHAPTER XII.

THE OBJECTS OF KNOWLEDGE.

KNOWLEDGE is a right predication of things in their nature, relation, and condition. It is a right perception and conception of things in all their comprehension and circumstances. The objects known and the knowing being are separate and independent of each other, except in the case when the knowing being studies and conceives self. To refuse independent existence to the objects of knowledge is an absolute idealism which universal belief of common sense, experience, and consciousness of mankind witness against. There is as much evidence of the existence of the objects, as there is of the existence of the knowing subject. There are five things we are conscious of in the fact of knowledge. 1. The knowing power. 2. The act of knowing. 3. The object known. 4. The things known concerning the object or objects. 5. The form of that knowledge. The objective of knowledge is either finite or infinite: God Himself, or His works. It is the first Cause of all, or the effects produced by the infinite Cause. In physical nature they are either mate-

rial or immaterial, and in moral character they are either right or wrong. We are surrounded on all sides with magnificent and innumerable objects of knowledge. Behind us all space, and an infinite chain of existences, duration, and revolutions: before us are space and endless duration: around us is the splendid universe, with its myriads of objects of every form and kind: within us is a power more majestic and mysterious than all: and in and through all these is the Infinite One seen and heard.

How vast the disparity between the knowing being, and the objects of his knowledge! One is a unit, the other various and innumerable; one bounded up in one limited locality, the other everywhere and illimitable: the present existence of one is terminable at each end by duration, the other is interminable as to beginning and end. Yet man writes all in his vocabulary; he carries all in his knowing treasury; he portrays all in his map; he surveys and travels over the whole of the magnificent universe; he is above himself. It does not depend upon number, size, and external circumstances; but upon nature, condition, and relation.

I. The first object of knowledge is the external world. The knowledge of an external world is intuitive and necessary. It is the object of man's first knowledge and belief. The child knows the fact of an external world, as well as the

adult; and is far more simple and genuine in his faith concerning it. The knowledge of the external world, as a fact, requires no reflection; it requires no synthetical, analytical, or analogical reasoning to acquire it. It forces itself upon the child involuntarily the moment he is capable to use his senses. It is collateral with self. It appears to me that it is more simple and intuitive than the knowledge of self. In point of conscious apprehension, it is antecedent to that of self. Both knowledges, of self and of the external world, are collateral as to the *datum* of consciousness; only that of self is not so directly and precisely apprehended as that of the external world. No doubt but that either is a condition, and essential to that of the other. It is a knowledge that begins with the existence of man, and is with him unchangeably during all the periods and vicissitudes of his conscious existence. It cannot depart from him, any more than he can depart from himself. The relation and qualities of things we gain by voluntary reflection and labour; but the existence of an external world, with its myriads of objects, is intuitive. This forces itself upon man through his different senses; and it would be as easy to destroy the senses and the power of consciousness, as to deny or destroy this knowledge.

II. Space is an essential object of knowledge. Space is either absolute or relative; it is either to be viewed independently by itself, or as connected with something else. It is either infinite and unbounded, or finite and bounded by limited termination. In itself, as absolute and infinite, space is inconceivable; but relatively, as belonging to and a medium of things, it is conceivable. Man cannot conceive of the absolute termination of space in its independent form; no more can he conceive of its absolute infinity: his rational inductive intuition is an obstacle in the way of the first, and his utter incapability in the way of the second. Space is conceived relatively, as a necessary correlation of existence.

Locke, according to the majority of philosophers before him, thinks that we conceive of the idea of space by touch and sight. Sir William Hamilton thinks that all the senses are only modifications of touch. According to this we have but one real sense, and all the rest are only modifications of this. I cannot see that sight is a modification of touch, more than touch a modification of sight; and the same with hearing. One is as independent as the other, and would exist without the other. The destruction of the power of feeling in any part of the body, would not destroy the power of sight, or that of hearing. I cannot find a suffi-

cient reason to confine the conception of space to sight and feeling. It appears to me that the sense of hearing is capable to conceive space as well as sight and feeling. If it be said that the organ of hearing is intended to distinguish sound, so it may be said of sight that it is to distinguish colour, &c.; so feeling, to distinguish the roughness and smoothness of things, &c. But sound involves the conception of space; the moment sound falls upon the ear, the conception of space is essential with it. A man in the dark may hear a voice in the distance; though he sees and feels not, yet he conceives of certain space between his ear and the voice he hears. If touch and sight were destroyed, it appears probable that man would have still conception of space, as to its objective existence. The wind that blows, the thunder which rolls, and all the various sounds which fall upon his ear, would give him a conception and firm belief in the existence of space.

Kant makes space a condition of thought. It is collateral with thought; it is essential to thought; thought involves it. Every act in the process of thought, as well as every object of it, supposes and postulates space. Thought cannot transcend it; it cannot depart from it. Though this is a novel view of space, developed elaborately by Kant in his profound philosophy; yet it fails

in giving a definition of space, as an independent object from thought. The philosophy of Kant fails in this, not for the want of deep thought, patient research into the depth of the inward man, and elaborate analysis of all thought and emotion; but he fails for the same reason as all great thinkers have failed, from the nature of the object itself, and the present constitution of the knowledge of man in this life. Whether space is a condition of thought, beyond and above this sensuous and material condition of being, is beyond the consciousness and perhaps the reason of man to determine.

Our knowledge of space may be summed up within the following short epitome. 1. We are conscious of the existence of space. 2. Space is something apart from the subjective mind that perceives it. 3. Space is a correlation of thought. 4. Space, in itself, transcends the power of being clearly defined. 5. Space must be conceived of as absolute and infinite, or as finite and relative.

III. Duration is also one of the objectives of thought and knowledge. What is predicated of space, in an extensive sense, is also true of time or duration. Time belongs more to pure thought than space: whilst we apprehend the conception of space through the media of feeling, sight, and hearing, we have the conception of time by rational intuition. Kant defines time, or

protension, in common with space, to be a condition of thought. This definition all philosophers have accepted as the best ever given. Time we divide as past, present, and future. Time is either absolute or relative. It is either infinite and indivisible, or finite and divisible. It is utterly impossible to conceive of time in the present moment; in order to conceive time, the past, or the future, must be called to pass before the mind. It is inconceivable as absolute and infinite, in the past and the future; it is conceived in both as finite and divisible in relation to something else.

Dr. Brown, in his usual easy and classical style, shows, with much clearness, the way in which a child acquires a conception of time. It is by the power of memory in connecting and associating past events and experience, as hope, love, happiness, misery, pain, and other similar events and emotions, that the mind gets the apprehension of time. Imagination does nearly the same service relative to the future, as memory does to the past. By the power of the imagination on analogous ground to the mode we acquire our conception of time in the past, we get our conception of time as to the future. Pure intelligence belongs alike to memory and imagination; so the conception of time, either in its relation to the past by memory, or in rela-

tion to the future by imagination, is conceived by the pure intellectual faculty.

Whilst space is conceived and measured in different ways and all directions, time is conceived and measured only in two ways. We can think of an event passed the last moment, and of another beginning the next moment; but we cannot in the very present moment. We can conceive of space as now, as past and future; behind, before, below, above; on the right and on the left; not so of time.

To say, in the language and definition of Locke, that time *is a succession of moments*, is to leave us in the same ignorance still. The question follows the definition, "But what is that succession of moments?" Philosophy is dumb. Nor are we nearer a solution in the more elaborate and learned definitions of Kant and Sir William Hamilton, when they say, that time is *a correlation of existence*. If you will ask, What is that *correlation of existence?* consummate thought and learning bow their head in humility, confessing they cannot answer more.

Though the Kantian philosophy is perhaps the most profound and correct in its view of time and space, yet it is not easy for a believer in objective reality to see with Kant, in his conclusive deductions, that time and space have no objective

reality in themselves. That we cannot conceive clearly their objective reality, cannot be even a presumption for this; for we are not able to conceive and understand other things as well as these. Matter is a correlation of existence and condition of thought in this state of being, at least; but it would be an unsafe conclusion to say it has no objective reality. All I maintain in this place is, that it is unsafe and unphilosophical to assert positively that time and space have no objective reality. Philosophy is not in position to give its positive affidavit in the matter at present; and perhaps never will be, in this state of dark existence. All we know is, 1. That they are something apart from us. 2. They would exist without human thought and existence. 3. That they are adapted forms and correlations to the present existence of things. 4. Though they are conditions of thought, yet they are objects of thought, belief, and knowledge, as to their existence.

IV. Man is an object of knowledge to himself. This is what would be called by philosophers objective subjective. He becomes an object to his reflections and knowledge, either corporeally, mentally, morally, or religiously. The fact of his existence is conceivable; but the mode is inconceivable. His existence cannot be conceived as an absolute unconditional possibility; but as conditional

and dependent. His present positive existence is infallibly tested by the fact of consciousness; and his future existence, even on the ground of reason, is probable and possible. Man is thus an object of knowledge either in himself, or in his relative various connexions. The knowledge of man in himself, as a complete unit, would involve and necessitate a full analysis of his powers and functions. A knowledge of man relatively involves and necessitates a correct apprehension of his nature, capability, condition, and circumstances. He must be viewed as dependent upon some supreme power, subject to law and order; connected with everything in this state, and yet as an inhabitant of a higher and longer state than this.

Man cannot but think of himself. Whatever is absent, self is ever present. He is ever conscious of self. Every physical energy, every mental effort, and every external influence and reflex, involves and presents the *ego* to our observation. All forms of sensibilities, all kinds of emotions, are so many conscious powers to thrust self upon our attention. It is impossible to be oblivious of this unit; for the fact of being oblivious would imply consciousness; and that would be consciousness of self. Consciousness must be a correlation of being; consciousness cannot exist

without self; there can be no consciousness without knowledge and attention of the conscious being. To think of self is an intuitive act, and essentially and necessarily law, in the nature of man. He is the active and thinking being; and he cannot be one or the other without a direct intuition of the fact. Thought is like the echo; it turns back upon man himself, and makes him the subject and the object of its reflection.

This is as reasonable and kind as it is intuitive and immediate. It involves the highest happiness and welfare of man. No man can advance much in any intellectual branch, or moral and religious duty and enjoyment, without making self a constant object of criticism and observation. By making self a constant subject-object, man advances in all that is noble and happy. This is the end of education. This is one of the grand objects of religion. Neither education nor religion has power or advantage without it.

V. There are other intelligences, even superior to man, in the government of God. The fact of their existence is conceivable and compatible with rational probability. Their number, their mode of existence, their nature and powers, are beyond the power of rational conception. They are objects of thought, for the reason that they are objects of belief. They are not

visible to sense; they are not thought and believed of intuitively; they are not apprehended by human consciousness. The grounds of belief and thought relative to them are two.

1. Deduction, upon the ground of rational analogy. We reflect upon the vastness and grandeur of the universe; and deduce that it is probable that there are rational beings inhabiting it beside man. We see inferior beings to man in the scale of existence; and it is rational to think that there are also superior beings to man. It is not probable that he is, of all finite beings, on the highest summit, next to the Infinite One. The chasm between the lowest forms of existences and man is gradually filled up with higher forms of developement until man is reached; and this rationally postulates the probability that the infinite chasm between man and God has some superior intelligences to man.

2. The second ground is revelation. This ground is absolute and final with all believers in the infallible certainty and truth of Divine revelation. There is no argument either direct or presumptive in reason against their existence; presumption and probability are for the fact; and Divine revelation consummates the proof. Divine revelation is silent as to their nature and powers, their condition and number, the time of their creation, the law of their existence and circumstances,

with many other minute matters. The fact of their existence is infallibly testified in the Scriptures; but other matters are left indefinite. We may sum up the teaching of revelation concerning them in a few words. (1.) They are created and dependent. (2.) They are numerous, and different in rank and service. (3.) Morally, they are good and bad. (4.) They are superior to man in their powers. (5.) The good minister, under the supreme Sovereign, to the happiness of man, and the advancement of the great economy of redemption. Such, briefly, is the clear language of Divine revelation relative to these intellectual entities.

VI. Man is led from all external objects and mental reflections to some final cause. This is the *ultimatum* of all his thoughts and cognitions. It is utterly impossible to proceed further than this. This final cause, from the nature and suitability of other causes and effects, must be independent, intelligent, eternal, omnipotent, and infinite. This final cause therefore is the Deity. The knowledge and belief of the fact of Divine existence is arrived at by *à posteriori* reasoning. We rise from the creature to the Creator, from the stream to the fountain, from the result to the actual cause. However the evidence of design is disparaged by certain parties, it is a natural intuition in all to reason and judge from it to a

cause. All men do it almost imperceptibly to themselves. Every one judges of the skill of the artist from the utility of the instrument; all judge of the mental powers and artistic skill of men from the character of their speeches and works. We judge of the nature and powers of the infinite Author of all from the character and adaptation of the versatile book of the universe.

The fact of Divine existence is equal in clearness and conclusiveness to any other intelligent cause of finite and dependent character. It is contrary to all experience and reason that things can exist without a cause. We have seen nothing without a cause; and as the laws of nature and the powers of things in themselves have been always the same, it is unreasonable to think that anything at any time was produced without a cause. It is incongruous with the nature of things, that the results can be higher in quality and intelligence than their cause. To think that a thing can be a cause to itself is a most awkward contradiction. It supposes a time when it did not exist, therefore it had neither power nor will. It would involve two contrary propositions:—nothing existed; something must have existed, in the non-existence. This would be as much a violation of the universal maxim of philosophy, "Out of nothing nothing can proceed," as it would be an

outrage upon reason and common sense. The fact of Divine existence is as clear as any other causal invisible agent, and pressed upon us with far greater force as to logical sequences. The mode and nature of His existence are from His infinitude, and the shrouded veil of mystery which covers and surrounds the nature and mode of every form of entity incomprehensible unto us. The fact of existence is almost the extreme limit of our knowledge relative to other beings, and it would be an extravagant inconsistency to expect to know more of the Infinite than we do of the finite.

VII. The truth of a first Cause involves a relation of dependency; this again involves obligation, and this is the ground of religion. The idea and feeling of religion evolve from the nature of things. Man is a religious being. He is susceptible to its influence and truth, capable to perform its duties and appreciate its blessings: the inclination to it, and aspiration after it, are germs at the root of his nature. Whilst man has all the powers and fitnesses for it, religion has all the suitability for him. It is the only thing that can meet his moral want and aspiration all in all. It is the essential, fit, unchangeable order, between the absolute and independent Cause of all good, and His dependent rational creatures. It is impossible for man to

rise above the feeling and aspiration of religion without destroying the basis of his moral and rational nature. Men may try to reduce themselves to a state of passiveness or confirmed positiveness as to unbelief in the great principles of religion; they may destroy the genuineness and purity of their principles by corrupt habits and uncultivated life; yet there are times, under such circumstances, when man intuitively aspires after, and pays a homage to, religion. There are times when the deep feelings and convictions of men get the better of their creed and habits.

The fact of religion is at the foundation of every grand truth. With it stands or falls the existence of a first Cause, the responsibility of man, his dignity and honour, and his future existence and condition. To ignore it would be a mortal wound to natural reason, revealed truth, and all moral and relative order. It would destroy all the hopes and prospects of man. It would be a menace to the reason and the deepest feeling in man. If religion is refuted, to be consistent, every other great truth must be refuted too, because, directly or indirectly, it involves all. It would be inconsistent to believe in a first great Cause, and yet deny religion. If such a great Cause exists, He must be adored, loved, and served. If the Infinite is not to be revered and loved and obeyed, parents are not to

be loved, and superiors are not to be obeyed; for there is an infinitely greater obligation to God than to all other beings. Our duties to all others proceed from our relation to God and the truth of religion. To ignore religion is to falsify our nature, degrade our position, contradict our reason, and menace the fundamental truths of order and happiness. Man, in every condition, and under all circumstances, aspires after, and searches for, the great truths of religion. It must be for ever an object of faith and knowledge. The truth of it in its sublime objective, and dependent subjective, will be always the same. No place or condition can destroy them. It is forced upon men by its inherent right and fitness, which recommend themselves to the reason and moral feeling of man; and its sovereign demands in nature and revelation, which are accepted by the reason and will of man. As to the theory of its revealed reason and light, it is called natural and revealed; but in itself it is one and the same everywhere. It is the result of relation and the balance of order, in the moral constitution of infallible justice, benevolence, and truth.

VIII. Immediately upon the act of cognition of any object of knowledge, the mind inquires into its qualities, conditions, relations, laws, and ends. These questions are the foundation

of universal science. We know things in and through their diversities. We know nothing of mind or matter but through their diversified forms and qualities. Things are made up of diversity; apart from them they are inconceivable. Every object of cognition is a centre of numerous associations. The restless and the sanguine thinking power inquires into and interrogates them all. They invite his analysis and deductions.

IX. A state after this is another object of thought and knowledge of the last importance and consequence. Knowledge ultimately rests upon faith: I know, because I believe, is the last stage and confession of knowledge. The knowledge of a future life rests upon faith, but then faith has its foundation, test, and evidence. It rests upon the evidence of rational inference and direct revelation. The superiority and dignity of man, his present progress, his hope and expectation for a future life, are grounds of rational inferences. With it stands or falls the moral and just administration of Divine law and order. All in the economy of revealed truth supposes it, reveals it, and directly declares it. It admits of no doubt. All probabilities on the ground of reason are on its side; and to confirm it beyond possible unbelief, it has the oracle of

truth as its support and foundation. Without this truth, all would be incomplete, without meaning, without end, without motive and importance. There would be no dread in the way of the guilty, nor comfort and hope for the innocent. It would take down the boundary line between order and disorder, between the genuine and counterfeit. It is a truth that gives importance to all actions, value and beauty to virtue, grandeur to religion, and full solution to all the problems of Providence. Men in every condition will think and ask questions relative to it: it concerns all, and it is an essential hope and desire in the nature of man.

It was neither our object nor plan to do more than give a short epitome of the objects of thought and knowledge. To expatiate upon them, even to a moderate degree, would require a much larger work than this small volume.

CHAPTER XIII.

THE FOUNDATION OF KNOWLEDGE.

Every conditioned existence must have a foundation as its final basis of rest. That foundation must be either in self or in something else. It cannot be in self; for that would involve independency and antecedent existence, which would be both a contradiction and an impossibility.

How do we know that we know? is a different question from, What is the final basis of knowledge, or upon what does our knowledge depend? The first question refers to the test of knowledge. Consciousness is the test of knowledge to the judgment and conviction. *Cogito, ergo sum,* was the final touchstone of Descartes, and must always remain so to all others. Consciousness cannot reach the foundation of knowledge; it can only testify of self, and all the actions, possessions, and emotions of that conscious entity; it supposes something underlying itself. All the facts of consciousness suppose something deeper and antecedent to themselves. The discursive faculty establishes itself upon the fact of consciousness, and draws deductions as to the existence and character of the final foundation.

Few steps make up the ladder of our progress and comprehension as to the foundation of knowledge. The extreme boundary of our knowledge is near us. The first foundation we refer to is the rational character of our nature; then we proceed to evidences and revelation, and finally to the conscious act of belief. Here ends consciousness, here begins inference.

These prove something beyond themselves. The existence of something else is as clear and convincing as their own existence. Reason in man proves the existence of a higher reason, hidden in the mystery of the absolute unknown. Revelation proves some antecedent will, benevolence, and intelligence. Belief must have something behind itself, or else all are illusions, and the very root of our nature deceptive and untrusty. There is as clear an evidence in mental and natural phænomena of supreme intelligence as there is in any human work of a finite intelligence. We only see the results of human intelligence; we see the same relative to the Supreme and Divine. It would be as impossible to account for the innumerable phænomena of existences without an infinite intelligent Cause, as it would be to account for human actions and works without human beings as actors and agents. The phænomena of mind and matter are as consistent and compatible with

His character and purpose, as the works and actions of human and finite beings are with theirs. To deny, therefore, an infinite intelligent Cause leads to the most absurd conclusions.

PROPOSITION I.—The foundation of knowledge is deeper than all phænomena.

Consciousness proves that it is deeper than all mental phænomena. It is deeper than matter; its forms, magnitudes, conditions, laws, circumstances, and chemical qualities, show it clearly. If the foundation of knowledge were the phænomena themselves, it would follow that they are the First Cause, independent and infinite, or they have no cause at all. Either of these conclusions would be most absurd and groundless. They cannot be infinite: we see their termination in time and space. They cannot be independent: we constantly feel and see that they depend upon something antecedent and superior. They cannot be their own independent cause: most of them have no power of volition at all; and the cause of many things we see and know to be independent of them. To make phænomena the foundation of knowledge would be to make the absolute First Cause a mass of heterogeneous contradiction. This would be a monstrous, shapeless pantheism. Phænomena are the result of an infinite knowing Power, whom they hide from our eye.

Phænomena depend upon Him for all which their existences require.

Prop. II.—The foundation of knowledge is unknown in Himself, but is seen and recognised in phænomena.

Our knowledge is phænomenal. We can never transcend in our most varied and profound knowledges the conditions, the limits, and the relations of phænomena. We see the character of the First Cause reflected in phænomena. Wisdom, power, benevolence, and infinitude are seen in all the mental, the moral, and material phænomena. The human mind is only known as an object of thought in phænomena; and we cannot consistently expect otherwise relative to the Divine mind.

Prop. III.—The foundation of knowledge is the only source of pure intelligence.

We behold works of infallible Intelligence in all the diversity of phænomena. The constitution of the mind, its various powers, and the exact fitness between the mental and the material, show this very clearly. This intelligence must be infinite and pure; for no cause can rise above itself. It cannot be chance or accidental fortuity; for we see in it an infallible adaptation. It cannot be mixed and limited intelligence; for it never fails, and is infinitely beyond the power of any finite and dependent beings.

PROP. IV.—The hidden basis of knowledge is one and the same throughout the universe. Plurality of infinite, independent, and absolute beings is impossible and contradictory. Plurality of absolute and infinite causes would be unreasonable and absurd.

We see a mark of one mind and hand in all. Mind is one in every place and in all times. Matter is one in its laws and chemical qualities everywhere. All the diversities of phænomena show unity of skill, power, and purpose. This is a conclusion we arrive at with almost intuitive force.

PROP. V.—The ulterior foundation of knowledge is independent and free in nature and condition.

The absolute First Cause must be independent and absolutely free. To deny this would be contradictory and suicidal to the idea of a First Cause. Not to be free and independent involves some obligation, or superior force, or antecedence in time, or imperfection in nature, skill, or power, and dependence. It would also take away the glory of His character, the virtue of His works, and an absolute obligation to Him; for where there is no independency and freedom, there can be no virtue, glory, and obligation.

PROP. VI.—The foundation of knowledge is absolute and infinite.

To deny this would be incongruous with our idea of a First Cause. If He were not infinite, He could not be eternal, omnipresent, omnipotent, and omniscient. If He were not absolute, He could not be infallible and unchangeable. It is impossible to conceive of a finite first cause; and absurd to think of the Lawgiver and Governor of all not absolute in power, condition, and agency. The multifarious phænomena of the universe show that He who formed them must be infinite; and the regularity and unchangeability of the laws of mind and matter show that He is absolute. It is impossible to conceive of a creation infinite; it is equally impossible to conceive of a Creator finite.

Prop. VII.—The mysterious foundation of knowledge is in Himself unknown and incomprehensible, and apprehended and known only relatively.

Our most perfect knowledge only reaches to the relation of things; our most profound knowledge is nothing but cognition of relations; our knowledge of God and that of other things has the same kindred characteristic. We know nothing of matter more than mind, of the human more than the Divine, beyond relations. All beyond this is beyond the ken of the human mind, and perhaps ever will be.

In addition to the mystery of essence and of being, the infinitude of the foundation of all existences is an absolute obstacle in the way of knowing Him fully. There is no analogous relation between infinite object and finite limited powers. Finite beings cannot grasp space and duration; no more can finite imperfect beings like ourselves comprehend the incomprehensible.

Prop. VIII.—Our knowledge is based upon diversity in unity.

We are conscious of diversity in the actions and emotions of our own minds, and see it everywhere around us. This is not ideal or accidental, but real and essential, corresponding with the real diversity of the unknown and incomprehensible power that underlies all phænomena. The external is a faint but exact representation of the purposes and various powers and resources of the internal. The seal stamps a similar impression on the wax to that which it has itself. Alike will produce alike. We see diversity in all, we see unity of design in all; and these proceed from diversity in unity.

If the foregoing propositions are correct inductions, as we believe them to be, there are designs in knowledge which lead us to the great and final Cause of all. Knowledge, and its collaterals, have their foundation in the infinite mysterious Cause

of all. They are unsolvable everywhere else. The foundation of knowledge is the Author of the mind, the Giver of speech, the Creator of material substance, the Revealer of the Divine oracle; for between all there is an inseparable union,—so one would be useless and worthless without the other.

It will be seen that, in the foregoing chapter, we have viewed knowledge connected with the final cause which underlies existence and reason, rather than with its immediate conditioned causes. As this final causation underlies existence with all its conditions, it must be the final foundation of knowledge.

CHAPTER XIV.

THE DANGERS OF KNOWLEDGE.

All things, according to the present order of things, are surrounded with dangers. The nature and character of the present state involve dangers. They are essential things in a state of test and preparation for a higher condition. The most precious, useful, and needful have their dangers, as well as the most mean, useless, and worthless. To this there is no exception; it is the real relation of all things, as well as that of knowledge.

The only difference as to this is, one thing is in more danger than another. One thing may be in a more prominent position than another: it may have greater opposing forces, and be frailer and feebler inherently, and nearer the border of wrong and danger; withal, less conscious of them, and possessed of fewer resources of defence and safety.

Danger is a possible contingency. It proceeds more from the relations, conditions, and circumstances of things, than from their true nature and possession. The thing possessed is capable of misapplication, of injuring its possessor, of being injured itself or being lost. Dangers proceed more from

deficiency or some positive wrong in the agent and possessor than from any other source. The fact of danger cannot be a fair and legitimate objection against anything; for the most pure and beautiful are all in danger alike. Truth and religion are surrounded with dangers. Man himself, and all he has, is in jeopardy every hour.

There is something in common in all things. However extremely different in nature and condition beings and things may be, yet in some things they are alike. The stone, the plant, the brute, and man, are things extremely different in the scale of existence; but in dependent relation to a First Cause, material nature, and the composite chemical qualities of their bodies, they have a common likeness. This is true throughout the immeasurable empire of existence. There is nothing so far apart as to have no feature or quality in common. The highest cannot deny a relation to the lowest, and the lowest can boast of some similitude to the noblest and greatest. This is a tie of unity and a ground for common sympathy.

At the same time, every class and being have some things peculiar to themselves which do not belong to others. In the incalculable number of beings, actions, conditions, and circumstances, there is something different in each. Never were

seen two men, brutes, plants, or atoms the same. We have no reason to think that two realities ever have been the same all in all. Though the fundamental laws and the primary qualities and attributes of things are the same, yet in some unessential circumstances and modifications of form they differ. The law of diversity is as clear and extensive, and goes side by side with that of parsimony.

All things are not liable to the same form of danger. The danger must be according to rank, relation, nature, and condition. Things beget equality, and are surrounded and opposed with elements and circumstances of fitness, both as to safety and danger, happiness and misery. The body and the mind have not the same danger; the natural life of the body, and the spiritual life of the soul, have not the same perils; natural and scientific knowledges have different susceptibilities to danger from that of religion. In common with all things, there are peculiar forms of dangers which knowledge is susceptible to.

We have chiefly hitherto viewed things in their objective relation to danger. Things must be viewed relative to danger either as subjects or objects to it, or agents and instruments of it. Knowledge may be in danger objectively from its antagonistic elements; but chiefly it must be

viewed as a possible instrument of danger in the hand of man as its responsible agent. The subject of this danger is the mind of man; the object is something external from the subject agent. Knowledge stands in two relations to the subject agents of it: it influences and forms their minds, sentiments, and actions; and is an instrument of power in their possession, either for good or evil. In these relations we must seek for the possible danger of knowledge.

Under certain circumstances it may contract the understanding and the sentiment. It would be easy to mention many not deficient in knowledge, with narrow views, contracted feeling, and very partial and imperfect sentiments. The genuine views and sympathies of men are free, liberal, and impartial, and very much the same; but different influences, associations, and systems of education contract, corrupt, and divide. When knowledge is one-sided and partial; when it is made subservient to party feelings and views; when self-interest and low motives sway, and it never steps over the boundary of common thought, but treads for ever the ordinary path of reflection and search; in such circumstances the mind settles down in contracted view and sentiment. When such a state is supported by an imaginable or real consciousness of knowledge, it is more

stubborn, incurable, and hopeless; for knowledge has honour and dignity to preserve, as well as an imaginable reasoning of a kind of infallibility.

When feeling rises high, arguments are never sought to instruct in the right, and convince of the wrong; but to support the feeling and the existing views and prejudices. Hence knowledge frequently is more hopeless of conviction, tenacious to wrong, and narrow in sentiment, than even ignorance.

Knowledge is capable of creating arguments, and defending with skill the citadel of wrong, or a party one-sided interest; whilst ignorance is dumb and unskilful in argument and defence. There is a certain portion of feeling produced with every argument used; so it has an influence upon the mind which argues, to confirm in wrong or truth. This contracted sentiment and narrow view is seen in all the paths of knowledge. In politics we see it daily most common and extensive; philosophy is not free from it; in science and religion it is strong, frequently to persecution. It is an awkward mixture of the meanest things in humanity with the highest elements of their nature and capability.

Certain kinds of knowledges may influence certain temperaments to a haughty, overbearing spirit and attitude. Belonging to this class is the *know-*

ledge that *puffeth up,* which the Apostle speaks of. This is a kind of ignorance in the garb, and bearing the name, of knowledge. True knowledge is humble, whilst the artificial and narrow is selfish and haughty. When men are surrounded and converse constantly with far inferior to themselves in certain matters, and compare themselves thus to the more ignorant, even their knowledge may be an accession of vanity and haughtiness. When individuals excel above many of their fellows in some points, if that is made a constant and sole subject of thought and conversation, it will make its subjects before long proud and overbearing. In such cases the mind has no other elements of equilibrium to preserve an equipoise.

If the mind is strongly inclined to anything, it will use all agents and instruments in its power to subserve that end. If the mind is enlightened and upright in its views, sensibilities, and intentions, it will make all things within its power to serve those purposes; but if it is vain and incorrect in views and purposes, all will be made servants to their accomplishment or acquisition. The end of knowledge is not to feed vanity, nor to support empty haughtiness and arrogance. But the mind, in certain circumstances, being highly susceptible to this state, even knowledge, as well as all other things, is in danger of being made an instrument

to subserve it. Knowledge cannot have any sympathy and communion with ignorance; yet its true virtues and real genuine convictions are, humility as to self, sympathy as to the ignorance of others, and aspiration as to the future and unknown.

Frequently, high knowledge has ended in scepticism. This is frequently made an objection against knowledge. The knowing doubtless may be sceptical; but it is groundless and illogical to make knowledge the direct and active cause of it. Knowledge, by its misapplication, may become an instrument to develope, fortify, defend, and make scepticism respectable and plausible; but cannot, in itself, be its direct, negative, or active positive cause.

It is possible to estimate the power of knowledge too highly as to the solving of the mystery which surrounds the nature, the condition, and the cause of different existences. So, when a high degree of knowledge is gained, and fails to solve those enigmas of being, the mind settles down into an insipid disappointed scepticism. Such estimation would involve ignorance of the boundary of knowledge, and the infinite disparity between the unknown cause and the feeble knowing power of man.

The mind also may become so intent and

absorbed in the pursuit of knowledge, as to neglect other things which are essentially needful to preserve the whole of the mental constitution in a healthy equilibrium. It is possible to be so absorbed in physical science as to neglect the laws of the mind, thus becoming indifferent and sceptical of pure and spiritual identity. It is dangerous to become so absorbed in the metaphysical abyss of ontology, causation, and the laws of mind, as to be sceptical of the existence of matter, or the evidence of design, in the material world. If any form of knowledge will lead to the neglect of the Bible, the means of religion, the cultivation of the heart, and communion with the infinite Father of our spirits, either scepticism or careless indifference will be the result. In such a case the intellectual nature rises to the ascendancy, and sways the heart. To preserve complete equipoise, all the nature must be cultivated and fed. The right sympathies of the heart are needful to check the conclusions of the intellect frequently; and the calm enlightened reasonings of knowledge are needful to check the fanaticism and wildness of the feeling. Both in proportional symmetry make the man complete; but if one preponderates, there is sameness, onesidedness, and monstrous disfiguration. One form of knowledge may unfit and be an obstruction to another. Though there

is a sympathy and unity between all forms of knowledges, yet it is frequently the case that one is put in a hostile attitude against the other in the hand of man. If the mind applies itself exclusively to one form of knowledge, there may be an inordinate attachment to that single form, and a deep prejudice against all others of different kind. By constantly calling into exercise a single power, or few of the powers of the mind, upon one class of knowledge, the mind at last is incapable, with pleasure and vigour, to call forth all its energies; so there is an injury inflicted upon knowledge and the mind: upon the mind, because it weakens, deforms, and keeps from it different forms of enjoyments; upon knowledge, because it creates prejudice and obstruction in the way of its different forms.

This danger grows upon man almost imperceptibly to himself, and on that account should be watched all the more. The mathematician, who is used to proceed by exact *formulæ,* almost unaware to himself, becomes impatient of moral evidence. Though logic and mathematics in practical utility and influence as to the mind have one common end, yet the zealous and *ex parte* students depreciate greatly one, and exalt too highly the other, as they happen to be in relation to them. He who pursues zealously and constantly the laws and conditions of tangible substance, is in

danger of depreciating, and becoming prejudiced against, the superior science of mind; so in the reverse, those who make mind their chief study, are in danger of becoming indifferent and antagonists to the knowledge of matter. Revelation too frequently has been put against nature; and nature has been made to contradict Divine and written oracles. Religion has been put in a menacing attitude to reason; and reason has been summoned in battle-array to oppose religion. So the one Author of both has been made to contradict and fight against Himself.

This is the natural and sure result of a kind of *monomania* in knowledge. The universe is a diversified unity; the mind of man, too, is a unity, but possessing different powers. It is inconsistent with the reason and consciousness of man, to say that one has an essential intuitive impulse to only one pursuit, and the other has an innate inclination to universal knowledge. In this respect the mind is what it is formed and educated by associations and agents external to itself. In order to preserve an equipoise, the mind should, in some degree at least, commune with all the legitimate objects of thought and knowledge.

Thus knowledge may be made an instrument of evil and misery. It may contract the mind, prejudice the judgment, support error, oppose truth, blight happiness, impede progress, and imperil

truth and religion. The more knowing, though nobler in that respect, yet may be meaner, more contracted, dangerous, and vain, than he would be if he had less knowledge. A community, as well as individuals, may be higher than other communities in various knowledges, and yet lower in morality and religion; and that because there are other qualities requisite to complete the character of individuals and communities. Knowledge, in itself, is an inestimable obedient handmaid, but may be swayed, an instrument of evil, by meaner powers than itself.

It has been shown already, that the cause of the danger is in the agent of knowledge, and not inherently in itself. In itself it is pure, and intended for the highest good. Before it will be used to its great and glorious purposes, the agent of it must be rectified in heart, view, and action. His motives must be exalted, the feeling purified, the intelligence extended, the judgment corrected, and the view and sentiment liberalized, before knowledge will be an unerring instrument of good. So long as man is governed by incorrect motives and sympathies, knowledge will be in danger of being abused. If man himself is governed rightly by other powers, knowledge in his hand will be justly used; but if he is wrong, all the means and instruments under his control may be misapplied.

Now we conclude this small work. Though

our journey has been one of pleasure, yet in every step we have felt how little we know. It is impossible to boast of infallibility; for there is a monitor in the human consciousness to contradict the indulgence. The knowledge of man in this life is like a small candle shining in the dark midnight hour, surrounded with felt darkness on every side, looking at the glittering star above, and expecting a bright morning to dawn soon, when his candlelight will be swallowed up in the volume of pure cloudless light of glorious day. Yet it is the best we have, and serves well all the purposes of earth. In every step we are reminded that we only *know in part;* but we look forward and hope anxiously for a new epoch of existence, where knowledge, purity, and glory will be perfect and eternal.

How consoling the thought that man is not left to human imaginings, and the uncertainty of imperfect natural knowledge, in the great and sacred matters of his superior and eternal interest! We have *light and immortality brought to light,* and blessings and truths infinitely above human understanding made known unto us clearly, established upon the highest certainty and the most infallible evidences.

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